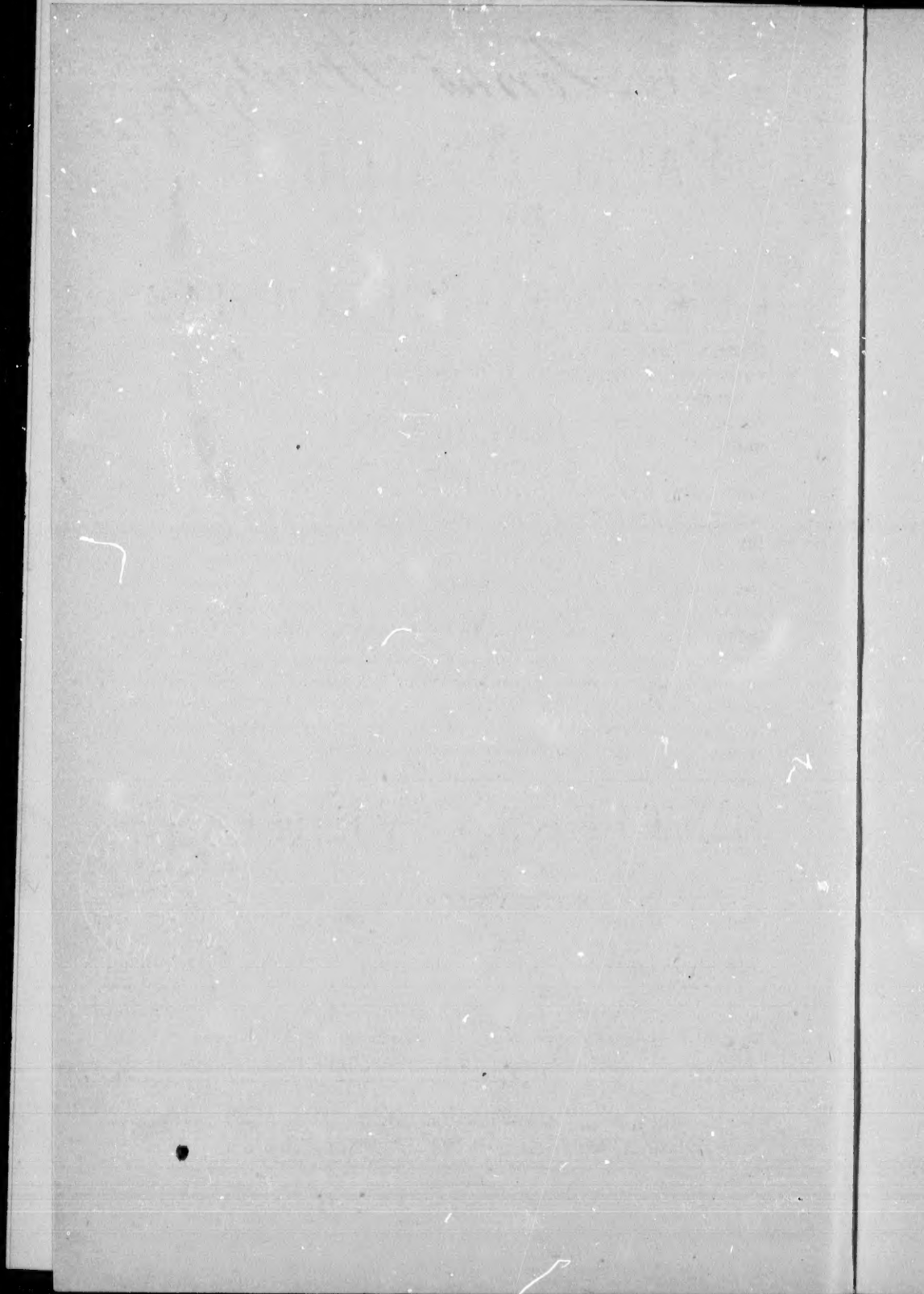


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1885.



PREFACE.

ON the 15th of January last, His Grace Archbishop O'Brien of Halifax preached, by invitation, at the dedication of the new Catholic Church, Portland, N. B. His Grace's sermon was a lucid and convincing exposition of the triple unity of the Church of Christ — unity of faith, worship, and obedience. Preached to an overflowing congregation, of whom many were Protestants, and afterwards published in the *St. John* daily papers, this sermon attracted much attention. Its publication, as was to be expected, was followed by an outburst of angry protest and misleading criticism from several of the Protestant pulpits of St. John and Portland. Anonymous correspondence also appeared in some of the dailies, having for object to weaken, if possible, the crushing effect of His Grace's remorseless logic. My attention having been directed at the time to the letter of one such critic signing himself "Truth," I was induced to write for publication two letters,¹ which were afterwards published in the *St. John Globe*, — the first treating of the Visible Church, the second of Papal Infallibility, with incidental refutations of certain historical objections brought forward by "Truth." These two letters, I need scarcely affirm, were written in no controversial spirit. They were hurriedly put together, as the press of other literary duties occupied my spare time. That either of them, particularly the last, which was but a bare statement of the conditions limiting Papal Infallibility, should excite a controversy is something of which I had no expectation. A controversy of more than ordinary length and interest was, however, thus excited. Two days after the publication of my second letter there appeared in the columns of the *Globe* a communication¹ from a writer signing himself "Catholic," in which he propounded fifteen questions, with the request that I should answer them. Of these questions, the first referred to the Supremacy of the Pope, the remaining ten to Papal Infallibility. They were questions to which justice could not be done in the limited space of a daily newspaper. Nay, the three first, which were objections against the Supremacy of St. Peter, of themselves demanded, in order to a thorough elucidation and proof of that dogma, more space than was ultimately covered by the whole discussion. Fully aware of the disadvantage under which I thus labored, I immediately addressed myself to the

1. Extracts from these letters are given under one heading on pages 1 to 5, in order that the reader may obtain a connected idea of the controversy from the first.

1. This letter is given in full on pages 7, 8, 9.

preparation of a reply. That reply (p. 11), published shortly afterwards, was the first of the letters of "Cleophas," properly so-called, as far as this controversy is concerned. It elicited a rejoinder, in two instalments, from "Catholic." To this I replied in seven letters. The publication of the last of these letters (p. 66) was followed, in a few days, by another rejoinder from him, this time in three instalments. The *Globe* then debarred me from further reply by deciding that the discussion should immediately come to a close.

Such is a brief summary of the origin and history of this controversy. As a pretty connected idea of the controversy as a whole, and of the drift of my opponent's arguments, as far as I was allowed to review them, can be gained from my letters now republished, it is unnecessary for me to enter into a more detailed account of the nature of the controversy itself. As will be seen, however, the seven instalments which form my last reply are at once a defence of my answers already referred to, and a criticism of the peculiar methods employed by my opponent in common with all Protestant controversialists from the days of Martin Luther.

That no disposition whatever is shown in these letters to evade any issue justly put will appear at a glance. The charge of using irrelevant arguments and of adducing assertions utterly proofless, made against me by my opponent, is so groundless, nay, so absolutely opposed to the fact, that it needs no further notice from me. It comes, however, with the very worst grace from one whose letters are but a jumble of worn-out calumnies, and oft-refuted falsehoods, strung together without the slightest regard for logic, or the just exigencies of the controversy; and whose weightiest authorities for his wild assertions against the Catholic Church are such writers as Stearnes, Janus, and Littledale—not to speak of the godly *Church Times*—anonymous newspaper correspondents, Cuban gentlemen of doubtful color, and other sources of information not a whit less reliable. Such historians as Labbé, Hefele, and others of the same high standard were "acknowledged authorities" to my opponent as long as he imagined they favored his contentions; but the moment they were shown to be unfavorable to him and in direct contradiction to his assertions regarding the Councils of Nice and Constantinople, they sank at once into insignificance, and were ranked by this consistent writer below the anonymous *Quirinus* or the no less worthless Pomponio Leto.

As to the charge of descending to "coarse invective," preferred against me by my estimable opponent, my best reply is to refer my readers to these letters. If they can find in them anything discourteous or ungentlemanly—in a word, anything approaching to invective—then will I be content to be judged guilty of such a charge. What his idea of invective may be, of course I cannot say; but if to "call a spade a spade," and to nail a falsehood on the head without much rhetorical circumlocu-

tion, be invective, then is his idea of invective as distorted and unsound as is his conception of the powers of Catholic Bishops. I might here add that fault has been found with me for treating so courteously one who, as is plain to be seen, wrote not for love of truth, but rather with a purpose to advertise himself by working on the well-known prejudices of a portion of his readers.

I have said that "Catholic" replied to my seven letters in a reply of three instalments. These instalments, particularly the first, were so long, and so loaded down with extraneous matter that I can but give a slight synopsis of each. The first of these instalments purported to be a criticism of my first five; the second treated of my sixth, and the third of my seventh instalment.

It has been well said by Brownson that "the Protestant has a squint in his mental eye which prevents him looking truth straight in the face." The aptness of this remark is fully shown in my opponent's letters, but in no place more plainly than in the first instalment of what I will term his second reply. In that letter he heaps up at random the traditional vocabulary of defamation against the Papacy. The gamut of stale falsehoods ranges from that about Galileo down to the still more surprising falsehood that Sixtus the Fifth published an infallible edition of the Bible. Gregory the Great, than whom there never existed a Pope more outspoken in defence of the Primacy of the Apostolic See, is made to renounce all claims to such primacy.

The Synod of Sinuessa,¹ the *Constitutum Silvestri*, the Annals of Liberius and Sixtus, the Pretended History of Polychronius, and the False Decretals, are all made to do duty in blissful ignorance of the fact that the most of these documents tell more against the claims of the Papacy than for them. "Catholic" has taken all these baseless charges at second hand from the pages of Janus, Stearnes, and Littledale; and, stringing them together, imagines he has made out his case against me. It mattered little to him that all these objections had time and again been refuted by Catholic writers; that Janus had been placed *hors de combat* by Cardinal Hergenröther;² that a like fate had befallen Stearnes at the hands of a Catholic professor in Maryland;³ and that Littledale had been forced by Father Ryder, of the Oratory,⁴ publicly to acknow-

1. For the value to be set upon these and other historical objections against the Papacy see Appendix.

2. "Anti-Janus: An Historico-Theological Criticism of the Work entitled 'The Pope and The Council,' by Janus;" by Dr. Hergenrother, Professor of Canon Law and of Ecclesiastical History at the University of Wurzburg. Translated from the German by J. B. Robertson, Esq. Dublin: W. B. Kelley; London: Burns and Oates & Company, 1870.

3. "The True Faith of Our Forefathers," by a Professor of Theology in Woodstock College, S. J., Maryland. New York: The American News Company.

4. "Answer to Littledale's 'Plain Reasons.'" For an estimate by a Protestant clergyman of the value of "Plain Reasons," see Appendix.

edge that in his *Plain Reasons*, within a compass of 200 pages, he had published 201 falsehoods and 13,340 *errata*. The St. John Protestant public would not know this, of course, and consequently to them, my opponent hoped, these charges and undigested difficulties would pass as current coin.

His second letter was a silly attempt to prove two assertions which all history shows do not admit of proof: first, that the Church of Benedict and Bernard, of Francis de Sales and Vincent de Paul, of the Martyrs of the Coliseum, of St. Patrick and Augustine, can not sanctify her children; and, second, that the Church of England did not take her rise from the beastiality of Henry the Eighth and the greed of Elizabeth.

To prove the first he had again recourse to historic falsehood, adducing as facts regarding Alexander the Sixth what every learned man must know to be untrue. The state of Catholic countries is also objected as an argument against the Church, and statistics are adduced to show that Catholics contribute more to the criminal classes than any other denomination. My opponent does all this with the air and assurance of one who is not only certain of what he speaks, but also assured that he is speaking to the point, ignoring the fact that his arguments tell more against the grace of God himself than against the Church.

His second assertion that the Church of England was not founded, but only rejuvenated and purified by godly King Henry and his pious daughter, good Queen Bess, is so unutterably silly and untrue that I will not here dwell upon it. It is of a piece with an assertion advanced by another English Church minister of St. John not long ago, that the *Magna Charta* (won from an impious King by the Catholic clergy and barons of Catholic England, headed by the Pope's legate) was the death-knell to Papal domination in England. It would require the acme of gullibility to believe either assertion of these reverend gentlemen.

"Catholic's" third letter needs no special mention, as it is nothing more than an ingenious attempt to dodge certain issues, and prove himself a sound, thorough-going Protestant. This he has doubtless done to his own satisfaction.

With the publication of these three letters from "Catholic" the controversy closed. Such was the decision of the *Globe*, and no effort of mine could change it. It was useless to object that to me belonged the right of closing the discussion; that from the very outset my opponent had been the aggressor; and that consequently he should not be allowed to have the "last word." The *Globe's* decision was like the decrees of the Medes and Persians, irreformable. It did, indeed, publish the following short epistle, without, however, according to me the right claimed in it:—

To the Editor of the "Globe :"

SIR, — I would respectfully enquire what your intentions are regarding the theological discussion which for some time past has occupied your columns. Do you intend to publish anything and everything "Catholic" may send you, and yet refuse publication to my replies, intimating at the same time that I should be grateful for past favors and not ask for more. If it suits your idea of fair play first to permit him to attack me and then deny me the right, which by all the rules of fair discussion, is undoubtedly mine, of closing the present discussion, please say so publicly, that all may be guided by your decision. Much against my will, but in deference to your wishes, I have refrained so far; but as patience is fast ceasing to be a virtue, I must, in justice to myself, insist on knowing just what your intentions are. Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., May 20th, 1885.

As I have said, the *Globe* made no reply, and the matter dropped. I was thus effectually prevented from replying to "Catholic's" last three letters. It would, I must confess, have been a pleasure for me to do so, particularly as I wished to explain away the seeming difficulties advanced by my opponent against the Supremacy of St. Peter. An opportunity to do so at a more favorable time may yet be granted me; in the meantime, however, I would recommend to any one desirous of studying the question, T. W. Allie's "*St. Peter, His Name and His Office, as set forth in Holy Scripture*," a work of great learning, in which all the difficulties and objections advanced by Anglicans against the Supremacy of the Prince of the Apostles are effectively disposed of.

An Appendix has been added to these Letters, in which will be found Notes explanatory of the text, and corroborative of my arguments.

By the kind permission of their author, the letters of "*Veritas*" are herein republished. They supply most interesting and instructive reading, and are a complete vindication of the Vatican Council from those charges which, at the time of the holding of that Council, were so industriously propagated by the enemies of the Church, and which were reproduced at such length by "Catholic." Written by one whose personal acquaintance with Archbishop Connolly was most intimate, and whose opportunities of knowing the internal workings of the Vatican Council could not be excelled, the letters of "*Veritas*" supply on this subject much information generally unknown. It was because of this merit, as also because these letters treat of a phase of this controversy in which, on account of their opportune appearance, I was called upon to take but little part, that they are here added. In my judgment they are the most valuable contribution, on either side, to this now famous discussion.

That this controversy has served a good purpose I have every reason to hope. It has opened the eyes of many to the fact that Catholic doctrines and dogmas are not after all so unreasonable and unhistorical as

interested calumniators would make out; it has drawn public attention to her claims, and has emphasized — within a limited radius indeed — her doctrines on the points at issue. That it has dissipated many unjust objections, and cleared the way on a tangled subject for inquiring souls, the many letters I have received from Protestants in St. John bear witness. May God cause to bring forth fruit the seeds thus planted.

CLEOPHAS.

DEBEC, CARLETON COUNTY,
Feast of Visitation of B. V. M., 1885.

PAPAL INFALLIBILITY.

To the Editor of the "Globe :"

SIR,— Now that the outburst of specious reasoning and ministerial rodomontade which greeted the publication of Archbishop O'Brien's sermon, preached at the dedication of new St. Peter's on the 15th January, has subsided, it may not be inopportune to present to a discerning public, through your columns, a summary of Catholic doctrine on the two points which appear to have excited the most animadversion. I refer to the visible unity of the Church, and to the infallibility of the Pope. I will premise my observations on these two important dogmas of Catholic belief by the remark that in matters of faith Roman Catholics hold no "theories." *Theory*, in the ordinary acceptation of the word, is, practically, synonymous with uncertainty, hesitation and doubt. Catholics, then, in matters of faith, hold no *theories*; for with them, in such matters, there can be no uncertainty, no hesitation, no doubt. Consequently, Archbishop O'Brien propounded no "theory" when he asserted in his sermon that the Church of Christ is a visible, organized body, capable of being recognized at any time by its unity in faith, worship and obedience. Catholics, so far from holding this visible unity of the Church as a "theory," believe it as a truth of faith. With them, therefore, the Church of Christ is a visible body—not visible only as a religious society, or collection of intelligent human beings, professing the same faith, acknowledging the same head, and obeying the same laws; but also as a divinely organized body, easily distinguishable as such from the many others unjustly laying claim to the same title. As a consequence, therefore, the protesting sects, although called Christian by courtesy, are not recognized, either individually or collectively, as the Church of Christ, or as parts of the Church of Christ, by the Catholic Church. It is easily seen, then, that the Archbishop, in instituting a comparison between the Catholic Church and the other so called churches, did not for a moment

admit that these churches are the Church of Christ. Nay, he expressly affirmed that they were not the work of God's, but of other hands. By what train of reasoning, then, can he be made to admit that the prayer of Christ for the unity of H's Church was not fulfilled?

* * * * *

Of Papal Infallibility, it can be well said that it is the least understood and the most misrepresented dogma of Catholic belief. And yet it is the natural outcome of the divine character of the Church and of the promises made by Christ to St. Peter, the first and chief of the Apostles. It is not to my purpose to introduce here the many irrefutable arguments which can be brought forward to prove the existence, nay necessity, of this infallibility. Of its nature and extent it is sufficient to say, in the words of the Pope's Encyclical Bull, called the *Pastor Aeternus*, that "the Pope has that same infallibility which the Church has." To determine, therefore, what is meant by the infallibility of the Pope it would be necessary first to consider the infallibility of the Church. And, again, to determine the character of the Church's infallibility it would be necessary to consider what is the characteristic of Christianity, considered as a revelation of God's will. As to do this would cause me to exceed the bounds allotted to a newspaper correspondent — and, besides, the Church's infallibility has not been attacked only inasmuch as it is supposed not to account for so-called facts — I will limit myself to a short summary of the Church's Infallibility, and will afterwards show, from its actual exercise, the extent of the Pope's Infallibility, which is part and parcel of that of the Church.

* * * * *

But it must be remembered that the Church is not infallible in such facts as are merely personal and historical. She may err in her judgment on the guilt or innocence of individuals who come before her tribunal; documents may be accepted as genuine in her Councils which are really spurious; historical errors may exist in the offices of the breviary,¹ approved as it is by the judgment of the Pope and the Church. Error on such matters

1. See for a pertinent example the case of St. Marcellinus, noticed on a succeeding page.

is possible, because they form no part of the faith, nor does error in regard to them detract from the perfection with which the Church guards the faith.

Hence it can be at once seen that the objection against the Church's Infallibility, drawn from the use as authentic of the Isidorian Decretals, at once falls to the ground. There is nothing in that collection, spurious though it be, contrary to faith or sound morals; otherwise its long reception would have been impossible; nor does the discipline which it enjoins depend for its authority upon this collection, but either upon the constitutions of earlier and later date, or upon custom: "*Quae*," as Cardinal Soglia remarks, "*in rebus disciplinaribus multum valet*."

Turn we now from this short digression to consider more in detail the Infallibility of the Pope. When is the Pope infallible? The answer is, when he speaks *ex cathedra*. When does the Pope speak *ex cathedra*, or from the teaching chair of Peter? He speaks *ex cathedra*, or infallibly, when he speaks, first, as Universal Teacher; secondly, in the name and with the authority of the Apostles; thirdly, on a point of faith or morals; fourthly, with the purpose of binding every member of the Church to accept and believe his doctrine. These four conditions are absolutely required in order that any Pontifical decision may be considered of dogmatic or binding force; or, in other words, that the Pope may be considered to pronounce an *ex cathedra* decision. These conditions, of course, contract the range of his infallibility most materially. Hence Billuart, speaking of the Pope, says: "Neither in conversation, nor in discussion, nor in interpreting the Scripture or the Fathers, nor in consulting, nor in giving his reasons for the point which he has defined, nor in answering letters, nor in private deliberations, supposing he is setting forth his own opinion, is the Pope infallible." Nay, Bishop Fessler, a man of high authority, for he was Secretary General of the Vatican Council, and of higher authority still in his work, for it has the approbation of the Sovereign Pontiff, says: "The Pope is not infallible as a man, or a theologian, or a priest, or a bishop, or a temporal prince, or a judge, or a legislator, or in his political views, or even in his government of the Church." This is reducing the Papal Infallibility with a vengeance, is it not? And yet this is the teaching of Catholic

theologians in general, and of Billuart and Fessler in particular, the latter of whom carries with him in his work the public approbation of the Sovereign Pontiff. This, then, is the bug-bear of modern heresy; and yet, when examined into, it turns out, like all other Catholic doctrines, not to be so inconceivably absurd as our opponents would make it.

In view then of even this incomplete explanation of the nature and exercise of Papal Infallibility, it can easily be seen how little the Catholic Church has to fear from historical enquiry. What is true in the nineteenth century must have been true in the first, or fourth, or tenth, or fifteenth. Pope Liberius, in the middle of the fourth century, must have been as infallible in *ex cathedra* decisions on faith and morals as Pope Leo XIII. in the latter part of the nineteenth. How, then, it will be objected, do you defend his fall from the faith in condemning Athanasius, the champion of truth, and approving the heretical doctrine of Arius? Simply by throwing the burden of proof that he really did subscribe the Arian Confession and anathematize Athanasius on the shoulders of those who, in the face of impartial history, which does not prove him to have done so, assert that he did, at the bidding of Constantius, deny the divinity of his Divine Master; or, still better, by quoting the words of Cardinal Newman on this very point: "It is astonishing to me how any one can fancy that Liberius, in subscribing the Arian Confessions, promulgated them *ex cathedra*, considering he was not his own master when he signed them, and they were not his drawing up. Who would say that it would be a judgment of the Queen's Bench, or a judicial act of any kind, if ribbon-men in Ireland seized on one of Her Majesty's judges, hurried him into the wilds of Connemara, and there made him, under terror of his life, sign a document in the very teeth of an award which he had lately made in court in a question of property: Surely, for an *ex cathedra* decision of the Pope, is required his formal initiation of it, his authorship of its wording, and his utterance amid his Court, with solemnities parallel to those of an Ecumenical Council. It is not a transaction that can be done in his travelling dress, in some hedge-side inn, or town tavern, or imperial servants' hall. Liberius' subscription can only claim a Nag's Head sort of Infallibility." So much for Liberius' supposed renunciation of Catholic doctrine on the consubstantiality of the Son.

I have said above that the Pope can convoke an Ecumenical Council, or Provincial Synod, and in union therewith, define a doctrine of faith, which he may afterwards promulgate to the whole Church. But no Council, ecumenical, provincial or synodal, can infallibly define any doctrine on faith or morals without the consent and specific approbation and confirmation of the Pope. If this consent or confirmation be withheld, then are all the acts of such Council null, void, and not binding; nor can such a Council then be said to speak for the Church; nor can the acts or decisions of such a Council be quoted for or against the Church. Thus, even the decision of the Vatican Council on the subject of Papal Infallibility would not have been worth two straws if it had not received the confirmation of the reigning Pope, Pius IX. How, then, can the Arianism of the Councils of Sirmium and Milan be objected against the infallibility of the Church, since the Church, through her visible head, recognized neither? It is true, indeed, that Pope Liberius sent three legates—Lucifer of Cagliari, the priest Pancratius, and the deacon Hilary—to preside over the latter Council in his name. But all history tells that because these papal legates would not subscribe an Arian formulary they were banished by the Emperor Constantius, one of their number—the deacon Hilary—having been first scourged and then sent into exile.

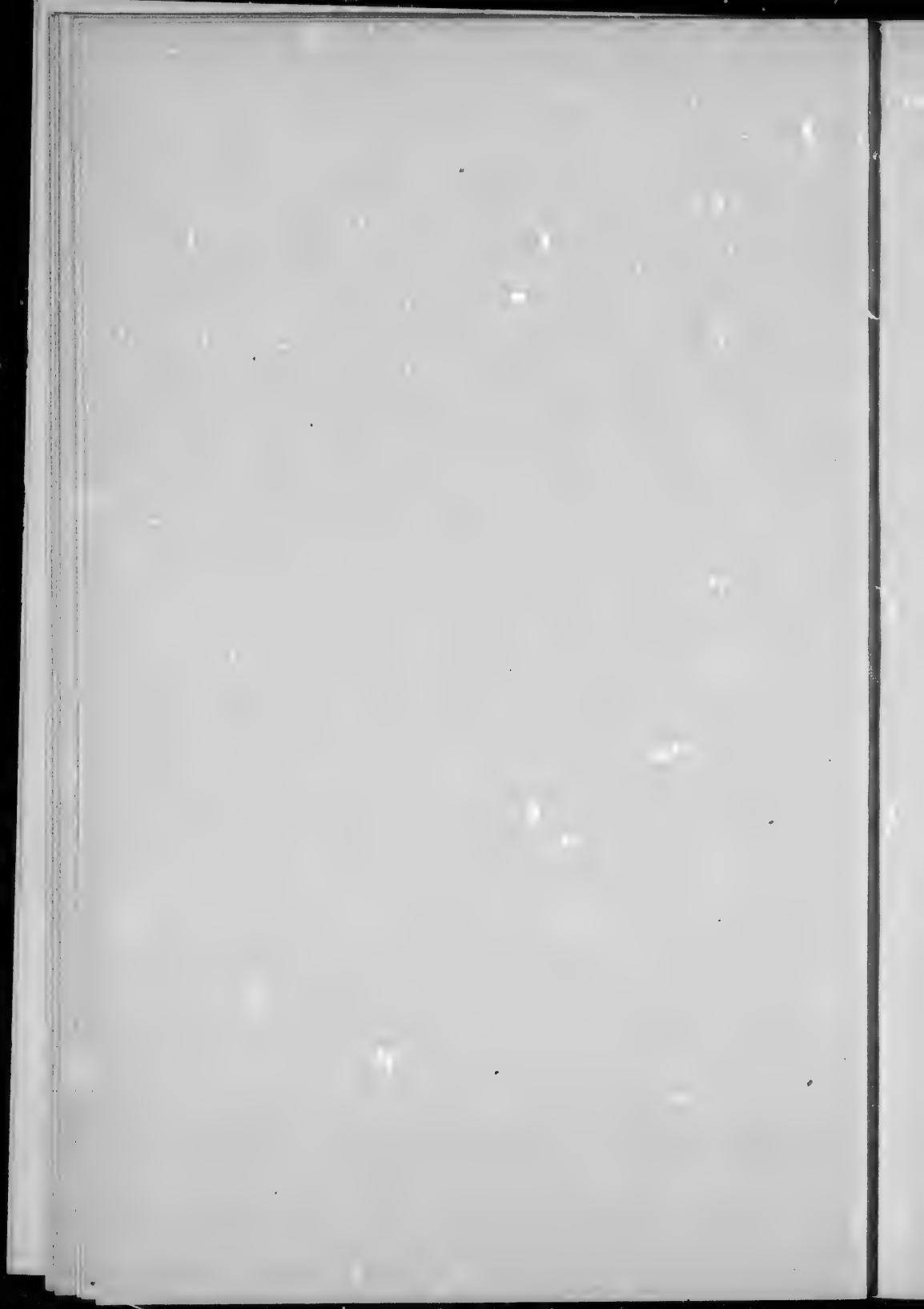
Assuredly it would be well for the enemies of the Catholic Church, when they next essay to prove her fallibility from history, to bring forward more incontrovertible proofs of it than either the spuriousness of the pseudo-Isidorian Decretals, or the pretended fall of Liberius, or the Arianism of the Councils of Milan and Sirmium.

Let, then, readers in general, and all serious enquirers after truth, beware how they judge of the Catholic faith by the portraits which such writers as "Truth" give of it. Rather let them take no man's *ipse-dixit* in such an important matter, but let them examine and investigate for themselves. The Catholic Church has nothing to fear from such an investigation. To the earnest enquirer after truth there can be but one result to such investigation, if rightly made. He may, perhaps, have come to mock, but he will remain to pray.

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, January 23, 1885.



ANGLICAN OBJECTIONS.

To the Editor of the "Globe :—"

SIR,— Please allow me to ask your correspondent, "Cleophas," a few out of many questions which a perusal of his letter in your last night's issue suggests.

If St. Peter were the Supreme Pontiff and Infallible Teacher of the Church in his day,—

1. How is it that at the first Council of the Church at which St. Peter spoke, St. James the Less presided, summed up the evidence, and formulated the decision in the words, "Wherefore, *my decision* is," etc. (ego Krinō)?¹

2. How is it St. Peter was sent with St. John on a confirmation mission to Samaria by the College of Apostles?²

Fancy the Cardinals sending the Pope on such an errand !

3. How is it that nothing is said in the Acts or Epistles about St. Peter holding the Popedom of Rome, or that amid so much theological controversy, which was then splitting up Christians into parties, calling themselves after Paul, Apollos and Cephas, they were not all referred by St. Paul to Cephas as the infallible guide in all matters of faith and morals ?

4. How is it that St. Paul makes no reference whatever to St. Peter's all-important position as Pope when writing to the Romans so late as the year 58 A. D. ?

Next. Supposing St. Peter was all that was claimed for him, and supposing (what is a large assumption) the Popes of Rome to be St. Peter's successors and of all his special privileges,—

5. How is it that the two most important by far of all Ecumenical Councils,—those of Nicæa (325 A. D.) and Constantinople (381 A. D.)—which gave us the Nicene Creed (that great bulwark of orthodoxy on the Trinity and Incarnation)—how is it

1. Acts xv., 19.

2. Acts viii., 14.

that they were convoked, not by Popes, but by Emperors (Constantine and Theodosius), were presided over, not by bishops of Rome, but by other bishops, and their decrees promulgated, not in the name of Popes of Rome, but of the Synod, in Synodal Epistles?

6. How is it that Pope Honorius, issuing dogmatic decrees on vital points of doctrine, in response to the formal and solemn request of three Eastern Patriarchs for his corroboration of the Faith, which was being attacked, published flat heresy, and was condemned as a heretic by the 6th Ecumenical Council at Constantinople (680 A. D.), and his writings ordered to be burnt?

7. How is it that two succeeding Councils and twenty succeeding Popes, on their election, confirmed the anathema of Honorius with that of other heretics?

8. How is it that Pope Honorius' name appears with a string of other heretics in all Breviaries till they were tampered with in the interests of the Papacy during the sixteenth century, as Père Gratry shows?

Note, — I do not ask whether Honorius was a heretic, — Cardinal Manning has labored hard to prove him orthodox, in spite of three Councils and twenty Popes — but, guilty or not guilty, how is it that the aforesaid Councils and Popes, with a whole host of priests reciting their Breviaries for hundreds of years, dared to condemn a Pope for heresy and say "anathema to the heretic Honorius," if the Church then held the dogma of Papal Infallibility?

9. How is it that Veron, in his famous book, "The Rule of Catholic Faith," which for 200 years was the standard controversial treatise against Protestant misrepresentations of Roman doctrine, thus sums up: "All divines, consequently, are agreed, as Bellarmin allows, that Papal Infallibility is no doctrine of the Church Catholic, but a *new and unheard of dogma?*"

10. How is it that Keenan, in his "Controversial Catechism," approved for use by Roman bishops in Scotland and in the United States, calls it "a Protestant invention."

11. How is it that such theologians as Prince Archbishop Schwarzenberg, Archbishop Connolly of Halifax, Archbishop

Darboy (martyr), Archbishop Haynald, Bishops Dupanloup, Strossmeyer, Clifford, Rogers, Hefele, and a host of others, strongly opposed the dogma at the Vatican Council, and that learned men like Père Gratry and Dollinger wrote vehemently against it, while the flower of the French and German Episcopate, brow-beaten by the packed Italian majority, begged Pius IX., in private audience, with tears in their eyes, not to define the dogma, and then left Rome before the vote was taken?

Could all these things be if Papal Infallibility were in the Church's mind from the very first?

Lastly,—Supposing the dogma true as the Roman Church teaches—

12. What has been the practical value of it to the Church in the past?

13. What practical use since it was defined?

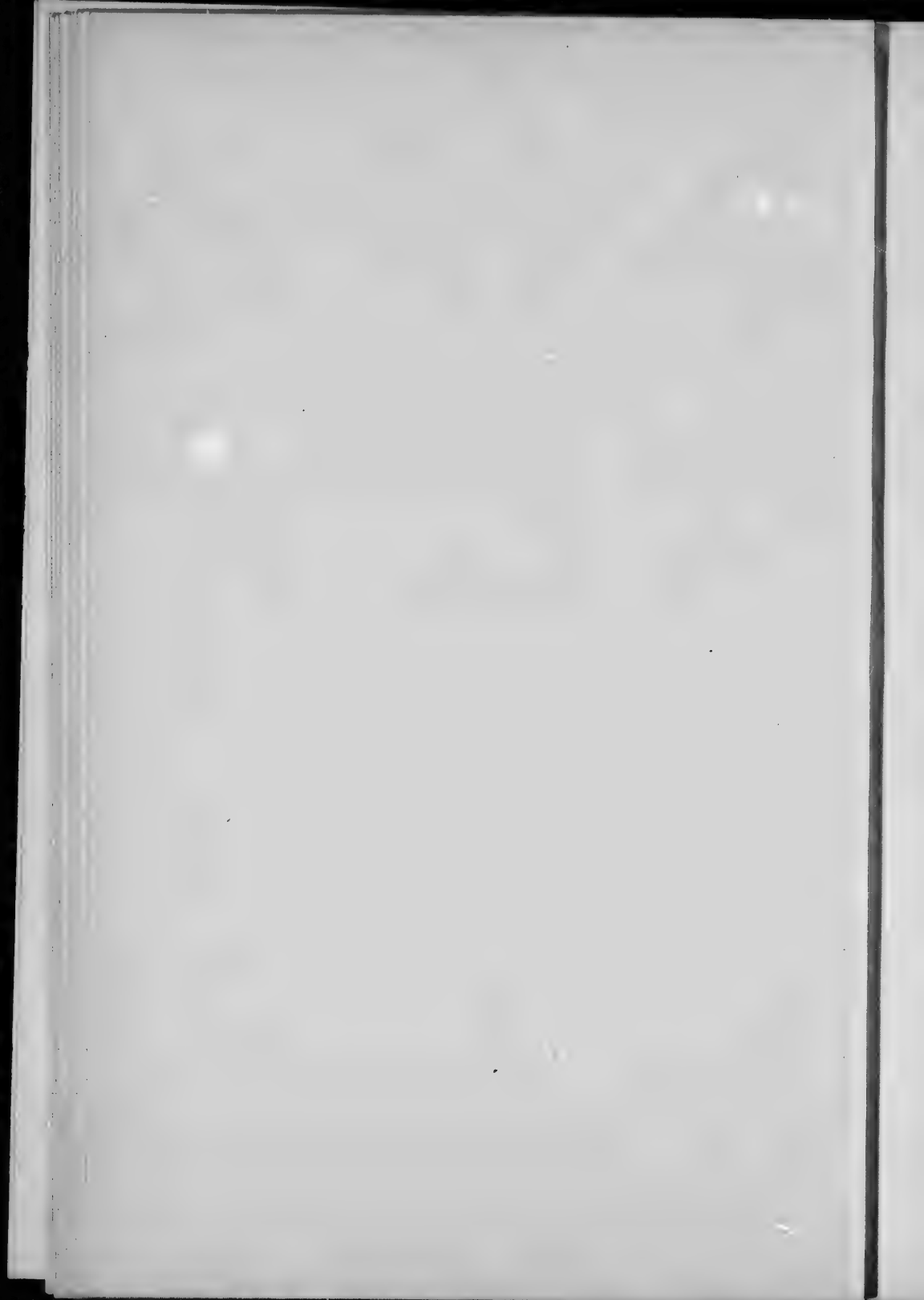
14. What practical benefit is it likely to prove in the future?

15. To remove all doubt must not the Pope tell us when he speaks *ex cathedra*.

Yours faithfully,

B

CATHOLIC.



OBJECTIONS ANSWERED.

To the Editor of the "Globe :"

SIR, — Before proceeding to answer the long list of questions propounded to me by your correspondent "Catholic," in your issue of the 12th inst., I must first strongly protest against the gratuitousness of his assumptions. "Catholic," (what a misnomer!) with the greatest self-complacency, assumes that the historical accuracy of the facts on which he bases some of his questions is incontrovertible. Thus, in his first question, he assumes that St. James the Less presided at the Council of Jerusalem; in another, that the Councils of Nice and Constantinople were "by far the most important of Ecumenical Councils;" in another, that Pope Honorius issued "dogmatic decrees on vital points of doctrine;" in another, "that all Breviaries were tampered with, in the interest of the Papacy, during the sixteenth century;" and in still another, does he assume that such theologians as Prince Archbishop Schwarzenberg, Archbishop Connolly, of Halifax, Archbishop Darboy (martyr), and the other Council Fathers named were opposed to the dogma of Papal Infallibility. Against such proofless assertions I here enter my solemn protest. Nay, I might, were I so inclined, refuse to answer questions thus proposed, for it is an old maxim of logic that "*quod gratis asseritur, gratis negatur*." I might, without injury to my case, at the very outset enter my denial, absolute and peremptory, to the premises on which the greater part of "Catholic's" questions are based, and then "possess my soul in patience" until such time as he might see fit to produce his proofs. If I waive my right to do so, it is because I would not have "Catholic" for a moment suppose that I wished to evade his questions.

And now for the questions themselves:

First Question—How is it that at the First Council, etc.?

Ans.—Instead of St. James' position in the Council of Jerusalem being inconsistent with St. Peter's primacy, a little considera-

tion will show the contrary to be the case. No doubt St. James says "I judge," *i. e.*, "I give a decision for myself and my brother Apostles." But we cannot fully understand the extent and bearing of this judgment till we observe that there were two questions before the Council—one a question of doctrine, *viz.*, Is circumcision necessary for salvation; the other of expediency, *viz.*, What disciplinary decree will be most likely to promote peace between Jewish and Gentile converts? On the former question, St. Peter pronounces authoritatively. He is the first to speak. He tells the assembly that the Gentiles should hear the Gospel "through my mouth," that God had "purified their hearts by faith," that He had made no difference between Jew and Gentile, that both were to be saved by the grace of Christ. "Thereupon," says the Acts, "the whole multitude was silent." St. James refers to and accepts St. Peter's doctrinal decision¹ and proceeds to give his own judgment on the *practical* rules to be laid down, *viz.*, abstinence from things offered to idols, things strangled, blood, etc. It was natural, on Catholic principles, that St. Peter should pronounce the *doctrinal* decision; it was also natural and fitting, in the circumstances, that St. James should give his judgment on the *practical* rules, for St. Peter and St. Paul were both parties in the dispute, already committed to the cause of freedom and spirituality; while on the other hand, St. James, the head of the Chief Jewish Church, was just the man most likely to conciliate the Pharisaic party.

Second Question—How is it St. Peter was sent? etc.

Ans.—Let Dr. Dollinger, "Catholic's" friend, answer this question for me. "If he (St. Peter) was sent," says Dollinger,² "with St. John, by the Apostolic College to the new converts at Samaria, he was himself member and President of that College. So the Jews sent their high priest, Ismael, to Nero; and St. Ignatius³ says that the neighboring churches in Asia had sent, some their bishops, some their priests and deacons."

Third Question—How is it that nothing is said? etc.

Ans.—Unless "Catholic" greatly belies his name he will admit the personal inspiration and infallibility of each of the Apostles.

1. V. 14.

2. First Age of the Church.

3. Philad., 10.

There was, therefore, no need of calling on St. Peter to decide such controversies as "Catholic" speaks of under this question. St. Paul, in virtue of his Apostleship and personal infallibility, was as well fitted to decide on such matters as St. Peter himself. In point of fact, however, "the punishment," as Dollinger remarks, "of Ananias and Sapphira, the anathema on Simon Magus — the first heretic, the first visiting and confirming the churches suffering under persecution, were all St. Peter's acts."¹ And if no mention is made in the Acts or Epistles of St. Peter being the first bishop of Rome, — except, indeed, that passage in St. Peter's First Epistle, in which he sends greetings from the church in Babylon — will "Catholic" thereby undertake to deny that St. Peter was the first bishop of Rome? Or, if St. Paul, in his Epistle to the Romans, "makes no reference to St. Peter's all-important position as Pope," are we thereby to understand that St. Peter, equally with St. Paul, did not, as Tertullian assures us he did, leave to the Romans "the gospel sealed with his blood?" The primacy of St. Peter over the other Apostles is so evident, even from the scanty records of the New Testament, that the eye which fails to perceive it must be wilfully and wofully blind. He it was to whom Christ entrusted the office of feeding both the old and the little ones of His flock. The gift of the Holy Ghost, the power of remitting and retaining sins, are bestowed on the other Apostles as well as upon St. Peter. But Peter alone receives the keys of the Church; he alone is the rock on which the Church is built; on the faith of him alone the faith even of the other Apostles depends; he alone is made the shepherd of the whole flock.

Fourth Question — Answered in foregoing.

Fifth Question — How is it that the two most important? etc.

Ans. — 1. The Council of Nice (A. D. 325) was convened by the Emperor Constantine *in concert with Pope St. Sylvester, who was represented at the Council by his legate Osius of Cordova.* Further, one of the first acts of that Council was a recognition of the Primacy of the Roman Pontiff.

2. The Council of Constantinople, inasmuch as it was an assembly of Eastern Bishops only, had no claim in itself to be

1. Dollinger, *ib.*

ecumenical; and if, since the sixth century, it has been recognized — in its *doctrinal*, not in its *disciplinary* canons — as such, that recognition was due to its having been approved and confirmed by the Popes of Rome. Of its convocation Pope St. Damasus was notified. He gave his directions to St. Ascholus regarding the chief question to be treated — the election of a successor to St. Gregory. The question of dogma the Pope had already settled in his letter to the Asiatic Bishops. Nay, the very profession of faith which they made at the Council itself was sent to them by the Pope, and was signed by over one hundred and fifty of their number. Finally, the acts of the Council were sent to the Pope; and Photius, who states the fact, positively asserts that “blessed Damasus, by his authority, confirmed the Second Council.”

In his sixth, seventh and eighth questions, “Catholic” brings forward the condemnation of Pope Honorius by the Third Council of Constantinople as an argument against Papal Infallibility, and he wishes to know how I can reconcile that condemnation and its approval by subsequent Popes, with the existence, at that time, in the Catholic mind of a belief in the inerrancy of the Roman Pontiffs. In reply I would say that the very fact of “three Eastern Patriarchs” (?) “requesting the corroboration of the Holy See in a matter of Faith” is ample evidence of the existence, at that day, even in the Rome-hating East, of a belief in Papal Infallibility. Again, if a belief in this dogma was not in the Catholic mind, how was it that when Pope Agatho’s letter was read in the very Council that condemned Honorius, the assembled Fathers cried out with one voice, “Peter has spoken by the mouth of Agatho! Anathema to whosoever upholds the contrary opinion!”? That Pope Honorius’s name may have been on the list of heretics in ancient breviaries I do not deny. But is not Pope St. Marcellinus still set down as a heretic in modern Roman breviaries — and this in the very teeth of the Vatican decision — and do not Catholic priests the world over, in reciting the office of that saint, still reproach him with having in time of trial denied the faith? Methinks it is strange that when that “breviary-tampering” was done Honorius’s¹ name should have been erased and Marcellinus’s retained. It was scarcely fair to Marcellinus, especially as the Church looks upon him as a saint. Perhaps Père Gratry will help “Catholic” explain this matter.

1. See Appendix (1).

As to "Catholic's" assertion that Pope Honorius "published flat heresy, and was condemned as a heretic by the Sixth Ecumenical Council," it deserves more than a passing notice. A short history of that condemnation, and of the causes which led up to it, will best serve to place the matter in its true light before the readers of the *Globe*. Sergius, Patriarch of Constantinople, favored—nay, openly professed—the Monothelite heresy of but one single will in Jesus Christ. He maintained that there were not two operations in Christ, and that the person of Christ, subsisting in two natures, the divine and the human, acted by a single will. St. Sophronius, of Alexandria, after vainly attempting to recall Sergius from his error, sent one of his suffragan bishops to lay the whole matter before the Sovereign Pontiff. But Sergius, unfortunately, had taken the lead of the Holy Patriarch, and had sent to Honorius a long and guileful letter, in which he assured the Pope that the Emperor Heraclius, anxious to end the Eutychian heresy, had found the Eastern mind agitated by the idle question whether there were two operations—two wills, in Christ; that, furthermore, the emperor's good intentions were frustrated by the ill-advised action of "the Monk Sophronius"; that, "to win a greater number of souls to God," it was better "to use consideration and concession without however yielding anything of strict precept," and that consequently "it was not fitting to dispute about a question which in nowise hurt the true faith." Honorius, utterly unsuspecting of the heretic's crafty designs, approved the desire so insidiously set forth in the letter, of stifling in its birth this seed of divisions and trouble. In his reply to Sergius he says: "Let us leave grammarians to discuss idle questions, and disdain a war of words which would bring trouble on the Church." When, afterwards, a Provincial Council, held at Jerusalem, promulgated the true Catholic doctrine of two wills in Christ, Honorius looked upon this action of the Council as an attempt to revive a debate which he deemed it better to consign to lasting silence. He wrote to this effect to all the Catholic Bishops: "Let us beware," he says, "not to darken the teachings of the Church by the clouds of our discussions. We acknowledge that the two natures in Christ act and operate each with the other's participation—the divine nature operates what is of God, the human nature what is of man—without division, without confusion,

without a change of the divine nature into man, or of the human nature into God, but the difference of natures remaining wholly distinct. Let it suffice to admit this truth without discussing the question whether we should express this mode of action by the terms of one or two operations in Jesus Christ."

This passage of the Pontiff's letter, as the Abbe Darras remarks, shows that, save the mention of two operations, which he thought better, for the sake of the "weak brethren," to suppress, Honorius believed and taught the same truth as did St. Sophronius in Jerusalem. He believed Sergius, of Constantinople, to be of the same mind; and in his eyes there was a question only of checking an aimless war of words, while he thought that all agreed upon the matter. He lived long enough, however, to learn that he had been deceived by Sergius, and that that which at first he had looked upon as "a mere war of words" now threatened to grow into a heresy, with which strong measures should be needed to cope. He therefore recalled his decision; but he died before he could more thoroughly vindicate himself on the matter. His first letter, however, still existed, and furnished the Monothelites with several imprudent expressions, which they were not slow to make use of. When, therefore, the Sixth Council of Constantinople condemned the Monothelite heresy, this letter was also condemned. I must not omit to state here that Cardinal Baronius and other learned writers look upon the acts of the Sixth General Council condemning Honorius as apocryphal. But the majority of conscientious critics are of a contrary opinion. They agree in acknowledging: 1st, that according to the expression of Pope John IV., a contemporary of Honorius, the latter Pontiff, in his letter to Sergius, did not teach Monothelitism, but forbids its discussion as an empty war of words; 2nd, they think he was condemned in the Sixth General Council for the indifference he showed in so serious a matter, for the carelessness with which he jeopardized the authority of the Holy See by rashly despising a heresy so fraught with baneful results. It is allowed on all hands that in the letter to Sergius, condemned in the Sixth General Council, Honorius did not intend to define a dogma of faith; he defined neither the Monothelite teaching nor the Catholic belief, which is its opposite. His condemnation, therefore, proves nothing against the infallibility of the Sovereign Pontiff's speaking *ex cathedra* in matters

of faith. "If the natural and grammatical sense of Honorius' letter," says M. le Baron Henrion, in his "Hist. de la Papaute," "is blameable, its general bearing, at least, has been clearly justified; hence it does not affect the infallibility of the Church in matters of faith. Besides, Honorius continued till the hour of his death to profess and defend the truth, to entreat and threaten the very Monothelites, whose opinions he was afterwards charged with supporting."

Of Veron's "Rule of Catholic Faith," spoken of in his 9th question, I know nothing. In fact, I was not aware such a work ever existed, until enlightened on the point by "Catholic." I am not, therefore, in a position to verify "Catholic's" quotation from that work; but if it be not more truthful than his quotation from Keenan's Catechism, given in his 10th question, I would not give much for it; for the latter author, in his Catechism (published by Patrick Donahoe, Boston, 1857) page 168, in reply to the question, "Is a Papal decision infallible?" answers, "Yes, if such a decision, etc." As far as Veron is concerned, even admitting "Catholic's" quotation from him to be correct, of what authority can he be against Papal Infallibility, in view of the solemn decision of—for example—the Fourth Council of Constantinople, that "in the Apostolic See is the entire and true solidity of the Christian religion;" of the Second Council of Lyons, that "if any questions regarding faith shall arise they must be defined by the judgment of the Apostolic See;" or of the Second Council of Florence, that "the Roman Pontiff is the true Vicar of Christ, the Father and *Teacher* of all Christians?" To come nearer our own times, did not Archbishop Troy, of Dublin, writing in the year 1793, say: "*Many Catholics contend that the Pope is infallible . . . others deny this. . . . Until the Church decide . . . either opinion may be adopted?*" Again, does not Bishop Hay, in his *Sincere Christian*, first published between 1770 and 1780, treat of the infallibility of the Pope, and affirm¹ that the opponents of that doctrine can bring "not a single text of Scripture, nor almost one argument from tradition" to prove their contention. Once more, does not Father Mumford, in his *Catholic Scripturist*, a popular address which has gone through various editions in the seventeenth, eighteenth and nineteenth centuries—the same period

which Veron's work is said to cover—say that “whether the definition of a Council alone, defining without their chief pastor, or the definition of the chief pastor alone, defining without a Council, be infallible or no, there be several opinions amongst us in which we do and may vary without any prejudice to our faith.”¹ Finally, does not Mr. Gladstone² say: “The Popes have kept up, with comparatively little intermission, *for well-nigh one thousand years*, their claim to dogmatic Infallibility?”

Eleventh Question—How is it that such theologians? etc.

Ans.—None of the Council Fathers here named were opposed to the doctrine of Papal Infallibility in itself, but they were opposed to its definition at that particular time. Hence they were called “Inopportunist.”

I have myself heard Dr. Rogers, of Chatham, in his first sermon after his return from the Council, affirm that he always believed in the doctrine of Papal Infallibility, and that his action at the Council was due to his fear lest the opportune time for its definition as a dogma of faith had not arrived. The same Right Reverend Bishop, in his panegyric on Archbishop Connolly, publicly asserted that it was from the Archbishop he himself had first learned the doctrine of Papal Infallibility, some thirty years before.

As to “Catholic’s” insinuation that the Vatican Council was packed with a servile Italian majority, it is sufficient to say that seven of the Italian Bishops were “Inopportunist.”

As to the protests of Père Gratry and Dr. Dollinger, they go for nothing unless “Catholic” is ready to assert that these writers were infallible in their protests, or that it was a new thing in history to protest against the decision of an Ecumenical Council.

Twelfth Question—What has been the practical value? etc.

Ans.—Church history fully answers this question, which let “Catholic” consult.

Thirteenth Question—What practical use since? etc.

Ans.—Too short a time has elapsed since its definition to show forth, clearly, the practical value of Papal Infallibility. But the assured certainty which the Catholic has, that in the Church

1. Ed. 1863, p. 39.

2. Expos., p. 28.

is an inerrant, infallible Teacher, even of itself is sufficient proof of the practical value of that dogma. Nay, the—to Protestants—very audaciousness of the doctrine is its best recommendation, and serves to accentuate still more sharply the weakness of their own Churches, none of which lays claim to infallibility, even of the collective kind.

Fourteenth Question—What practical benefit? etc.

Ans.—Of the conflicts and triumphs yet in store for the Catholic Church, I, as not being endowed with a prophetic spirit, cannot of course speak. But I am safe in asserting that if "Catholic" lives long enough to witness the deadly struggle between Christianity and infidelity, already inaugurated, he will then perceive, possibly for the first time, amidst the destruction of sects and the crash of ancient and time-honoured institutions, that the bulwark and impregnable defence of the Catholic Church will be in the infallibility of her head on earth. Every age has its own errors, and its own dangers for Christian men. Against these errors and dangers Almighty God has always, and will always, arm His Church. The dogma of Papal Infallibility appears to be one of those providential safeguards.

Fifteenth Question—To remove all doubt? etc.

Ans.—By no means, that is, not in so many words and specifically. But he cannot fail when he does speak *ex-cathedra* to be so understood by those who are "of the household of faith." That he should not be so understood by those who, like "Catholic," are without the pale of faith, matters little.

And now, Mr. Editor, I have endeavored faithfully to answer your correspondent's dreary questions. If I have done so at the expense of your space, blame not me but your "Catholic" correspondent, whose *penchant* for asking questions is so strongly marked. That I have succeeded in answering his questions to his satisfaction, I am not credulous enough for a moment to imagine. Of him, I fear, it can be said:

"He that is convinced against his will,
Is of the same opinion still."

That he should use the sacred name of "Catholic" under cover of which to propose his un-Catholic questions, is another evidence

of how far a childish affectation can lead a man. There was a time when, to such as your correspondent, the word Catholic was as disagreeable as holy water is said to be to a certain unmentionable gentleman, whose home is "where they don't shovel snow." But that time is fast passing away, and now by a reaction, common to history, what was first a dishonor has come to be a highly prized title—a title so highly prized as to be worn with no claim in fact to its possession.

And now, Mr. Editor, my thanks are due, and are hereby tendered, to you for your kindness. That I have already trespassed far too much on that kindness, over-indulgent though you are, I freely admit. I promise, however, not to repeat the offence unless on very great provocation.

I am, Mr. Editor,

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., *February 16, 1885.*

(1)

To the Editor of the "Globe":

SIR,—My forecast of the probable character of your pseudo-Catholic correspondent, made in my last letter, has been verified by the event. "Convinced against his will," he is indeed "of the same opinion still." The two instalments which make up his rejoinder to my reply are now before me. "Pseudo-Catholic"—your correspondent will pardon me if, in accordance with facts, I so style him, and, besides, I always had a weakness for calling people by their full name—can scarcely find fault with me if, using his own words, I say of his two last communications that they are "so long, so full of errors and mis-statements that a rejoinder to confute them thoroughly would require a pamphlet," nay, I might add, a volume octavo. What renders the preparation of a reply to his stock objections still more uninviting, is the knowledge that these same stale objections have time and again been met and refuted by Catholic writers, with the experience, however, that an

objection which to-day is exploded will to-morrow be gathered up, in its scattered fragments, rehabilitated, and again presented with all the *eclat* of originality and all the effrontery of unanswerableness. That such would be my experience with "Pseudo-Catholic" I was duly warned, and events have fully justified the wisdom of that warning. Aware, however, that a deeper and more genial spirit of toleration has gone forth, and that the pendulum of public opinion, so long on the *contre* stroke is now swinging in the direction of a fair and impartial examination of the claims of the Catholic Church, I cannot forbear, naturally interested as I am in everything which tends to bring clearly before the public the validity of those claims, from again addressing myself to this matter. Another motive, which it is unnecessary for me to conceal, is the desire to correct the many mis-statements, errors and perversions of facts, made *scienter et volenter* by your pseudo-Catholic correspondent. Whether I shall vindicate myself from such charges as "avoiding, in several instances, the real crux," "shelving questions," making "assertions utterly baseless," throwing slurs instead of meeting with "fair argument," "throwing dust in my readers' eyes," — charges of which "Pseudo-Catholic" is so liberal — remains yet to be seen. That I can, in one letter, review all the ground covered by him is impossible. It would be, Mr. Editor, to trespass too much on your space and to tax too highly the patience of your readers. Following, then, the illustrious example set me by your correspondent, I will contribute to your columns by instalments, until I shall have followed "Pseudo-Catholic" through all his wanderings, and rooted him out from under the defences he has so carefully striven to erect for his protection. This being done, I shall leave him, and upon the impartial judgment of a discerning public I shall rest my verdict.

And "now to business." "Pseudo-Catholic" asks me whether I dispute the presidency of St. James the Less at the first Council of the Church. In reply, I would be distinctly understood to dispute that presidency, in the sense in which "Pseudo-Catholic," with Calvin and others, understands it. Furthermore, I do distinctly deny that the passages quoted (or, rather, *misquoted*) from St. Chrysostom contain anything inconsistent with my explanation of the position occupied by St. James the Less (Apostle and Bishop) at the first Council of Jerusalem, and of the judgment

there given by him. Nay, the very passage which "Pseudo-Catholic" in part italicises, and to which he attaches so much importance, is, when correctly given, one of the strongest proofs of my contention. Permit me to quote it—not at second hand and garbled and misconstrued, but from the original, and in accordance with Mgr. Capel's translation, in his edition of "Faith of Catholics." Here it is: "See how Paul speaks after Peter and no one restrains. * * * James waits and starts not up, for he—Peter—it was to whom had been entrusted the government." (*Loco citato.*) As "Pseudo-Catholic" may be disposed to question my accuracy in this quotation, and, besides, as he has appealed to St. Chrysostom, it may not be *inapropos* of me here to subjoin a few passages taken *passim* from that Saint's works. I will leave to "Pseudo-Catholic" the pleasant duty of reconciling them with his interpretation of the great Chrysostom. Perhaps, by the time he is done, he will be heartily sick of his undertaking.

"*Everywhere,*" says the Saint, "*they (the Apostles) yielded the first honors to Peter.*"¹ (This sounds as if St. James presided at Jerusalem, does it not?)

Again: "Peter himself, *the chief of the Apostles, the first* in the Church, the friend of Christ * * * : this very Peter—and when I name Peter, I name that unbroken rock, that firm foundation, the great Apostle, *the first* of the disciples," etc.² (This sounds as if St. Chrysostom would have St. Peter take a back seat at, for instance, Milan, does it not? But then Chrysostom and "Pseudo-Catholic" are two different persons.)

Again: "And should anyone say, 'Why, then, did James receive the throne of Jerusalem?' this is my answer—that He (God) appointed this man (Peter), not teacher of that throne, but of the habitable globe."³

Again: "'And in those days, Peter, rising up in the midst of the disciples, said.'⁴ *As the first of the choir, he always is the first to begin the discourse.* * * * Justly: *he has the first authority* in the matter, *as having had all entrusted to him.*"⁵ (Possibly "Pseudo-Catholic" will not deny that the first part of this quotation bears me out in my assertion that in the Council of Jerusalem *St. Peter was the first to speak.*)

1. T. vii., Hom. on St. Matth., n. 2.
2. T. ii., Hom. iii., n. 4.

3. Hom. lxxxviii., n. 6. 5. T. ix., Hom. in Act Ap., n. 1-3.
4. Acts i., 15.

Again: "Peter, the leader of the choir, the mouth of the disciples, the pillar of the Church, the buttress of the faith, the fisherman of the universe," etc.¹ (Somehow or other I am inclined to imagine that St. Chrysostom would not have been so badly treated after all by the Vatican fathers. It seems to me that even the most zealous of them could scarce carry the *privilegium Petri* further.)

But why multiply quotations? The few which I here give (and in which I have italicised those expressions most pertinent to the point in dispute) are amply sufficient. Let "Pseudo-Catholic" reconcile them, if he can, with his garbled extracts, or discover in them, or in a dozen others which, if he wish it, I can quote, any intimation that according to Chrysostom St. Peter's place in the first Council was subordinate to that of St. James the Less. Nay, rather let him explain away Chrysostom's teaching the contrary. *St. Chrysostom backs* him, forsooth! He does, indeed, with a vengeance; and Saint and all as he is, were he to come to life and read the interpretation thus put on his words, he would elevate "Pseudo-Catholic" with the toe of an "irate" sandal to a juster appreciation of honest quotations.

I am well aware that English Churchmen possess Bibles, such as they are, but I have yet to learn that they are correct or authoritative translations. I speak of Bibles in English—of the Word of God. Yet this is all beside the subject. In quoting the words, "the whole multitude was silent," I had no motive or end in view than simply to connect the parts of my reply together. Can "Pseudo-Catholic" be innocent enough to imagine that I intended anything else, knowing, as I must have known, how quick he would be to pounce on me for such a *faux pas*? His attempt, therefore, artful and insidious though it be, to make capital out of this incident and to throw a slur on my veracity, will avail him little. My quotations are made from the works quoted, and can be at any time fully verified. I do not invent quotations when they are not to hand, or garble extracts to suit my purpose, as my pseudo-Catholic opponent has done, or quote from authors who teach the direct contrary, or attribute to any book, so quoted, a force and weight amongst Catholics which it does not, nor ever

1. T. iii., Hom. on Ten Thousand Talents., n. 3.

did, possess. As this, apparently, is my opponent's conception of fair argument, I leave him in his delusion.

Pass we on now to the "opening fallacy" which, "Pseudo-Catholic" says underlies my replies to his questions 1 to 4. Here come in his opening charges that I shelved these questions by an *ignoratio elenchi*; or, in other words, by raising side issues. Let us see whether this charge will hold water or not. "Pseudo-Catholic" asks: "If St. Peter were Supreme Pontiff and Infallible Teacher of the Church in his day, how is it 1, 2, 3, 4?" Now, this "Pseudo-Catholic" will not deny that St. Peter was infallible, as were the other Apostles infallible, viz., in matters of faith and morals. He did not, therefore, expect me to prove what all will admit. Consequently the question of Peter's infallibility did not enter into his questions 1 to 4. What, then, did enter into those questions? What is the *raison d'être* of the objection which underlies each of these four questions, if not to prove (1) from the Council of Jerusalem, and (2) from the mission to Samaria, and (3) from the silence of the Acts and Epistles, and from the disputes which (*ib.*) St. Paul had to settle, and (4) from St. Paul's silence in his Epistle to the Romans: that St. Peter was not the first, chief, and head of the Apostles? If, then, in my reply I showed that neither St. James' judgment, nor the mission to Samaria, nor the silence of the Acts and Epistles, could be fairly objected against the supremacy of St. Peter—was not this what I was called upon to do? Let any impartial man read "Pseudo-Catholic's" questions and my replies, and judge for himself if I did not meet the issue squarely and without evasion. If, in reply to his 4th query, I reasoned that as St. Paul's silence in the Epistle to the Romans regarding St. Peter's having been at Rome, cannot be taken as an argument against St. Peter's having been there and having founded that Church, I was making use of no *finesse* with which to avoid meeting a live issue. St. Paul, in his Epistle to the Hebrews, does not speak of St. James the Less, nor in his Epistle to the Ephesians does he speak of Timothy, yet no one will thereby conclude that St. James was not Bishop of Jerusalem, or Timothy Bishop of Ephesus. As we cannot conclude in the first case that St. James was not Bishop of Jerusalem, or in the second case that Timothy was not Bishop of Ephesus, so neither can we conclude—because St. Paul in his Epistle to the

Romans does not speak of St. Peter—that the latter was not Bishop of Rome.

This brings me to consider what "Pseudo-Catholic" advances regarding St. Peter's establishing the See of Rome. While "Pseudo-Catholic" will not deny that St. Peter visited Rome and established his episcopate there, he will not admit the fact. At best, he says, it is *only a guess* (?) And then he quotes Little-dale,¹ and he is considerate enough to inform us that the Roman Church looks upon the Clementine Homilies as apochryphal and heretical, and that in consequence their testimony to the point under consideration cannot be taken. Not to bandy words with "Pseudo-Catholic," I will pass over St. Clement's testimony given, not in the Homiletics, but in an undoubtedly genuine epistle, written A. D. 94, to the Church in Corinth. That St. Peter founded the Church in Rome is expressly asserted by Caius, a priest of Rome under Pope Zephyrinus who relates that his body was then on the Vatican-hill, and that of his fellow-laborer, St. Paul, on the Ostian road.² That St. Peter and St. Paul planted the faith at Rome is affirmed by Dionysius, Bishop of Corinth, in the second age. Eusebius in several places mentions St. Peter's being at Rome, and the several important transactions of this Apostle in that city.³ Not to mention Origen,⁴ Hegessippus,⁵ Arnobius,⁶ St. Ambrose,⁷ St. Augustine,⁸ St. Jerom,⁹ St. Optatus,¹⁰ Orosius,¹¹ and others on the same subject. St. Cyprian calls Rome the *chair* of St. Peter—as Theodoret¹² calls it his throne—which the general councils and ecclesiastical writers of every age repeat. That St. Peter preached at Rome, and founded that Church, and died there by martyrdom under Nero, are facts the most incontestible by the testimony of all writers of different countries who lived near that time—persons of unquestionable veracity, and who could not but be informed of the truth in a point so interesting and of its own nature so public and notorious, as to leave them no possibility of mistake. I will conclude with the testimony of a good Protestant, Dr. Clarke,¹³ "St. Jerom concludes his articles on St. Peter, saying he was

1. See Appendix (a).

2. Apnd. Eus. l. 2, C. 24, *alias* 25.

3. L. 2, c. 13 and 15, etc.

4. L. 3, c. 1.

5. *L. de Excid Hier.*, c. 1 and 8.

6. L. 3.

7. *Ser. de Basilicis.*

8. *L. de Haeres.*, c. 1.

9. *L. 17, ad Marcell.*

10. *Adv. Parm.*

11. L. 7, c. 1.

12. L. 2, c. 17.

13. Preface to the 1st and 2nd Epistles of St. Peter, p. 4.

buried at Rome, in the Vatican, near the triumphal way, and is in veneration all over the world. It is not necessary to make any remarks on this tradition; but it is easy to observe that it is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world—Greeks, Latins and Syrians. About the place there is no difference among Christians of ancient times. Never was any other place named besides Rome, nor did any other city ever glory in the martyrdom of St. Peter. There have been many disputes between the Bishop of Rome and other Bishops and Churches, yet none denied the Bishop of Rome the chair of St. Peter. It is not for our honor or interests, either as Christians or as Protestants, to deny the truth of events ascertained by early and well-attested traditions."

Thus speaks the impartial Clarke, and it would be no difficult matter to supplement his testimony by that of Bishop Pearson—an English churchman—of Grotius, Blondel, Scaliger, Casaubon, Du Moulin, Petit, and many others.

I am, Mr. Editor,

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., *March 11, 1885.*

(2)

To the Editor of the "Globe":

SIR,—Before again taking up the thread of this discussion, permit me, after the example of my opponent, to relate an amusing incident which actually occurred not long ago to an English Church minister of Ritualistic tendencies, an intimate and valued friend of my own. Having been heard, on several occasions, by members of his congregation, employ expressions regarding himself which intimated that he claimed to be a "Catholic priest" (save the mark!), he was privately approached by a lady member of his flock, who earnestly pleaded with him to renounce such an absurd claim, insisting that "it was too Popish, you know." The gentleman himself is my authority for this occurrence, and his veracity is unimpeachable, contrasting strongly, in this respect, with the worthless authority quoted by my opponent for his

"amusing incident." The argument of St. Augustine holds as good now as in his own day. He says he was kept in the church by the "very name of Catholic, which, not without cause, among so many heresies, that Church alone has obtained; so that *although all heretics wish to be called Catholic*, no heretic, if a stranger asks the way to the Catholic Church, dares to point out his own basilica or house." Imagine a stranger in St. John, who has asked to be shown to a Catholic church, being directed by his Protestant guide to "Father" Davenport's church, or to Trinity, or to St. David's! Again: let a bequest be made to the Catholic Church in the diocese of St. John by any dying Catholic, or non-Catholic, for that matter, and the law courts will soon bear decisive testimony to the fact that in New Brunswick, as elsewhere, *Catholic* and *Roman Catholic* are synonymous.

It has been well remarked by the Catholic historian, Hergenröther, that "the modern opponents of Infallibility, not so much by the force of an inexorable logic as from their want of theological skill, have been driven to the point of assailing the Papal supremacy itself." In other words, they cannot discuss Papal Infallibility on its merits, without introducing and having a fling at Papal supremacy, although this latter dogma is entirely distinct, both in reality and act, from the former. In this they are plainly illogical—but what care they for logic, if they can only bring into still further disrepute that which is little known and less understood by Protestants. Above the level of such writers, either in intellect or logical fairness, "Pseudo-Catholic" does not rise. His letters are but a re-hash of their stale objections and irrelevant arguments. His letters fully exemplify the appositeness of Hergenröther's remark. Like his predecessors in the same rôle, he has not been able to limit himself to the matter immediately under discussion, but fruitlessly wanders from "Dan to Bershebee." What can the public think of a writer who *ex professo* is objecting against Papal Infallibility, and yet devotes nigh two columns of the *Globe* to the discussion of such irrelevant subjects as presidency of St. Peter, primacy of St. Peter, supremacy of the Popes, etc., with side hints about collective consent of churches, etc.? Nay, it is beginning to dawn upon myself that I am nearly as illogical as he in permitting myself to be drawn into the discussion of matters so foreign to the point at issue. In future,

therefore, if he wishes to discuss Papal Infallibility, let him do so. If he prefer discussing the supremacy of St. Peter, the "Acts of the Apostles," St. Paul's *care for all the churches*, the primacy of the Apostolic See of Rome, or any of the other points he has so irrelevantly raised, he has but to say the word, and I, like Barkis, am "willin'." Order will thus be brought out of chaos. Otherwise, his letters will be but a medley of objections, given regardless of pertinence or logical sequence; and my replies, in order to cover the same ground, will develop into an unsystematic treatise on dogmatic theology, church history, and scriptural exegesis. I would gently hint to him, however, that I am beginning to tire of acting the part of the catechised. I would become catechiser and ask a few questions in turn of him, such, for instance as, In what chapter of the new Testament is the *spiritual supremacy* of the *secular prince* mentioned? or, Where, in the same New Testament, can he find that a nation's faith may be regulated by act of parliament?—questions which it may puzzle him to answer. To such a course on my part he cannot, in fairness, object; and again, if, while professedly discussing any particular point of Anglican doctrine, I introduce a dozen other matters—side issues and totally foreign to the immediate subject,—and if I insist on his meeting these irrelevant issues, to the exclusion of the proper subject, thereby ignoring all the claims of controversial courtesy, "Pseudo-Catholic" cannot find fault. I would only be giving him a Roland for his Oliver—treating him as he treats me.

"This much may serve by way of proem;
Proceed we, therefore, with our poem."

Of a like purport with his first four queries is his fifth. In his rejoinder to my reply to that question, he styles as "utterly baseless" my assertion that the Council of Nicæa (A. D. 325) was convened by the Emperor Constantine, in concert with Pope St. Sylvester, who was represented at the Council by his Legate, Osius of Cordova. "No contemporary documents," he continues, "contain such record. The Synodal Epistle of the Council itself never hints at it, nor do the historians Eusebius, Socrates, Sozomon, and Theodoret, etc." Indeed! please do not be too sure. Now, what are the facts? Do they bear my opponent out in his sweeping denial? We shall see. The historians Socrates,¹ Sozo-

1. L. i, c. 5.

mon or Zozomon,¹ and Theodore², each expressly state that St. Sylvester, not being able to come in person, on account of his great age, was represented by his Legates, Vito, or Victor, and Vincentius, priests of Rome, to whom he joined Osius of Cordova. That the Council of Nicæa (A. D. 325) was convened as much by Pope St. Sylvester as by the Emperor Constantine is literally affirmed by the fathers of the third Council of Constantinople, in the 18th action of that Council,³ *Constantinus et Sylvester magnam in Nicæa synodum congregabant*, say the fathers.⁴ That the Council of Nicæa was presided over by the Papal Legates is acknowledged by the Oriental bishops themselves, assembled at Constantinople in 552.⁵ The same is affirmed, also, by Pope Adrian I.⁶ The Synodal Epistle of the same Council plainly teaches the same thing. Who, I would ask my opponent, were the first to sign that Epistle? He admits that Osius was the first to sign it, to which statement I would add that the next signatures are those of the Roman priests, Vito and Vincentius. Osius of Cordova, "Pseudo-Catholic" would insinuate, was allowed first to sign because he stood high with the Emperor; but, as Hefele remarks, this reasoning is very feeble. The bishops did not sign according as they were more or less in favor with Constantine. If such order had been followed, Eusebius of Cæsarea would have been first. But we find no such order of signatures. In all the editions of this Council, without one exception, Osius, with the two Roman priests, Vito and Vincentius, sign the first, and *after* them, Alexander, Patriarch of Alexandria, signs. But, my opponent will object, Osius "signs simply as bishop of Cordova, in Spain, without any allusion to Rome," whereas the two Roman priests sign with such allusion! "This is not so surprising as it might at first sight appear, for these Roman priests had no right to sign for themselves: it was therefore necessary for them to say in whose name they did so, whilst it was not necessary for Osius, who, as a bishop, had a right of his own."⁷ Nor was it simply through courtesy that the Westerns were allowed to sign first, for the signatures of the representatives of the two Western and Latin provinces, Gaul and Africa, come *last*. "Since Gaul and Africa are placed at the end, they would certainly have been

1. L. 1, c. 6.

3. Labbe, t. vi., p. 1049.

5. Labbe, t. v., pp. 337-338.

7. Hefele.

2. L. 1, c. 7.

4. *Loco citato*.

6. Labbe, t. 6, p. 1810.

united to the province of Spain if Osius had represented that province only, and had not attended in a higher capacity."¹ Nor could Osius have been allowed first place by reason of his having suffered for the faith, for there were present confessor-bishops, such as St. Marcarius of Jerusalem, St. Cecilian of Carthage, St. Paul of Neocæsarea, and others, who had done and suffered more than he. Still less could he have claimed precedence by reason of his rank or the dignity of his See, for there were present St. Alexander of Egypt, and St. Eustathius of Antioch, the one Patriarch of Alexandria, the other of Antioch—Eastern Patriarchs justly tenacious of the rank and privileges such a term historically implies. If, then, Osius was the first to sign the acts and decrees of the Council of Nicæa, he did so, not merely as "Bishop of Cordova in Spain," but as Osius, Legate and representative of the Pope.

With ten-fold greater force can this be said of the Roman priests, Vito and Vincentius. They were not of the episcopal rank, but merely priests, and, as such, having no right to take any part in the Conciliar proceedings.² Yet we find them in the solemn signing of this Council taking precedence of the two great patriarchs of the east. Can any sane man for a moment imagine that these two priests would have been allowed to take precedence of the Patriarchs of Alexandria and Antioch—not to speak of the rising claimant for the patriarchal dignity, Constantinople—if they represented only themselves and not the "Ecumenical Chair of Peter?" They signed, then, as Papal Legates, as did also Osius of Cordova; and, by the signatures of his three Legates, Pope St. Sylvester confirmed the Council of Nicæa. This reasoning amounts to a demonstration when we bear in mind that at that very time, according to the historians Sozomon, Nicephorus and Socrates, there was "AN ECCLESIASTICAL RULE THAT THE CHURCHES SHOULD NOT MAKE SYNODICAL LAWS OR ORDINANCES WITHOUT THE CONSENT OF THE BISHOP OF ROME."³

The public can now judge who has been making "assertions utterly baseless," and at whose door that *quagmire* lies. My "seminary text-book" is not such a will-o'-the-wisp after all, now, is it?⁴

1. Hefele, *Hist. of Church Councils*, introduction.

2. Jungmann, *Dissert. in Hist. Ecclesiast.*, vol. 1, p. 425.

3. Soz., l. 3, c. 10; Niceph., l. 9, c. 10; Socrat., l. 2, c. 17.

4. My opponent had said: "Surely, 'Cleophas's' (seminary) text-book has not been such a will-o'-the-wisp as to lead him into this quagmire!!"

To proceed, however. By a train of reasoning peculiarly his own, and in direct violation of that old law of logic, *a particulari ad generale non valet illatio*, "Pseudo-Catholic" infers, because I contended that the Council of Nicæa was convened by the Emperor Constantine, *in concert with the Pope*, that, therefore, I also deny all other Councils to have been convoked by other emperors; and then he hypocritically goes on to remark that "it is surely strange that one who volunteers to teach the public outside his own communion, through the daily press, should not have been more careful." (I might here parenthetically remark that possibly by this time he has found out, to his cost, how particular I was, as he will still further discover before I have done with him and his distortions of history). In the particular case of the Council of Nicæa, I asserted that Council to have been convoked by the Emperor in concert with the Pope of the time—and I have since proved the truth of my assertion—but I did not deny, nor can my words be distorted into a denial, that the Council of Constantinople (A. D. 381) was convened by the Emperor Theodosius, as succeeding General Councils were, until the time of Pope Pelagius II., convened by successive emperors.

This was rendered necessary for ensuring safety, under the circumstances of the times, and for facilitating the journeys of the Bishops, who made use of the Imperial posts. Then, again, this intervention was unavoidable on account of the territorial power of the emperors and of their general influence.¹ That, however, in the convocation of such Councils the Popes took no part is utterly untrue. Many of the acts relating to these Councils have been lost, but of the Fourth Council—the same Council which my opponent asserts was assembled *solely in the Emperor's name*—we still possess numerous documents which prove the negotiations carried on on this subject by the Emperor Marcian and Pope Leo I., and the share of the latter in this business.² These documents—I will quote from them if my opponent wishes—substantiate the testimony of the Bishops of Mœsia, given not long after this same Council, that "it had been convened by the command of Pope Leo, who was truly the head of the Bishops."³ The Sixth General Council, as we have already seen, asserts of

1. Cf. Bellarmine *de Concil.* l. 13; Bennettis, P. II., t. III., p. 154.

2. Hefele, *Conc.* 1, p. 7.

3. Hard., *Conc.* II., 710.

the first that it was assembled by the Emperor Constantine and Pope Sylvester; and data from other sources, as we have also seen, coincide in this statement.¹ In some cases the Popes took the initiative, in others the emperors, who then assured themselves of the Papal sanction, as occurred in the Sixth, Seventh and Eighth General Councils; and, as may be proved, was the case with the Third also.² The first Council of Constantinople (A. D. 381) was, as I already intimated, ecumenical neither in its convocation nor its assembly, being originally but a Plenary, or General, Council of the Greek Church. Respecting the summoning of the Fifth General Council, the Emperor Justinian negotiated with Pope Vigilius.³ But soon after this Synod, Pope Pelagius II. (A. D. 577) could claim the convocation of Ecumenical Councils as a privilege of his See, which he does in these words, addressed to the Oriental Bishops: "The authority of convoking General Councils was, by the privilege of blessed Peter, given to this Apostolic See; and *no Council can be read of as ratified which owed not that ratification to this Apostolic authority.*"⁴ (Let my opponent compare this statement with that of Photius regarding the approval and confirmation by Pope Damasus of the acts of the first Council of Constantinople.)

Nor must it be imagined that because the Emperors were thus instrumental in convening Councils, they must have presided over them with the presidency of ecclesiastical jurisdiction, or that their assent to conciliar decrees gave any dogmatic force to such decisions. The Emperors by their sanction did not give any intrinsic authority to the canons of the Church. On this account the Imperial Codes inform us that the civil laws are grounded on ecclesiastical prescriptions, and that they follow and lean on them.⁵ The Emperors regarded as divinely enacted what had been decreed by apostolic authority.⁶ Therefore they received the sacred canons or decrees of the Church as laws of the Empire; and declared all civil laws to be null and void of effect when they contradicted the laws enacted by the Church.⁷

1. Hard. li., 1417; Hefele, *loc. cit.*, p. 256, *seq.*

2. Hard., *loco citato*.

3. *Novel. lxxxiii.*, c. 1, l. c. p. 382; *Novel. cxxxiii.*, Praef., l., c. p. 601, etc.

4. Rescript. Just. Imp. ad Dacianum Afric. Episc. apud Baron. *Annales* an. 541, n. xi., p. 380, t. vii., ed. Colonæ.

5. *Novel. vi.*, c. 1, sec. 2, l. c. p. 36; *Codex Just.* l. i, tit. ii, lex. xii.

3. Hefele 1, pp. 9, 11-13.

4. Pelag. II., *Epist. 6, ad Orient.*

One word now about the Greek historian, St. Gelasius of Cyzicus, whom "Pseudo-Catholic," for purposes of his own, so unjustly defames, and then I shall conclude this already too lengthy letter. My opponent, imagining this historian (who flourished about the year 465) to be the sole authority given by that "seminary text-book" of mine for my statements regarding the convocation and presidency of the Council of Nice, tries hard to head me off by holding the Saint up as an historian unworthy of credence. Now, if—as your readers have doubtless by this time remarked—in order to establish my positions, I did not once quote Gelasius of Cyzicus, it was not because I coincide with the unjust estimate placed upon his veracity by my opponent, but simply because I had no need for quoting him. Had I had such need, I would not have hesitated for a moment to quote him—"Pseudo-Catholic" to the contrary, notwithstanding—and in so doing I would but be following in the wake of all the great Church and Council historians, such as Labbe, Mansi, Hardouin, the Ballerini, Coustant, Hefele, Rorbacher, Hergenröther, Döllinger, and even the Gallican, Natalis Alexander himself. It is an unblushing falsehood then to assert that "Gelasius of Cyzicus is, by common consent of Roman Catholic critics, *utterly untrustworthy*." He cannot be looked upon as untrustworthy by historians and critics who unite in quoting from his pages, and whose statements are corroborated by other testimony altogether unimpeachable. Nothing would please me better than to have space enough at my disposal in which to let in a little of the light of history on such critics as Dupin and Natalis Alexander. In the meantime, I would recommend any of my readers who may wish to gain accurate information regarding the historical standing of Gelasius of Cyzicus to consult Dorscheus in "*Fabricii Bibliotheca Graeca*," ed. Harless, xii, p. 581. As to Labbe, Hefele, or any of the other historians mentioned, their works speak for themselves. Besides, new and totally unexpected testimony to the value of Gelasius of Cyzicus's History of the Council of Nice has quite recently been discovered in the library of Turin by the Danish *savant* and orientalist, M. Révillout, in the shape of a Coptic manuscript on papyrus, containing, besides, the almost complete acts of a Council held at the instance of St. Athanasius at Alexandria, thirty-seven years after the Council of

Nicæa, a summary of the more important acts and decrees of this latter Council. This Coptic manuscript is a complete vindication of St. Gelasius of Cyzicus.'

"Pseudo-Catholic" will pardon me if I correct him, but Photius *did not quote* Gelasius of Cyzicus for his statement regarding Pope Damasus' confirmation of the doctrinal decrees of First Constantinople. It were as easy for him to quote from Gelasius of Cyzicus on this point as it would be for my opponent to quote from Froude's "History of China," or Justin McCarthy's "History of France,"—works which were never written

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., *March 16, 1885.*

(3)

To the Editor of the "Globe:"

SIR,—Before bringing the heavy artillery of that "seminary text book" of mine to bear on the fragmentary defences still left to my "Pseudo-Catholic" opponent, I will briefly summarize what I have already done in the way of defending the positions originally taken by me. In my letter under date of the 11th inst., I clearly proved that I had answered his questions 1 to 4 without evasion, and according to the obvious meaning of the terms in which they were worded. In those answers there is no disposition whatever shown to evade any issue clearly stated. Nay, in noticing his first five questions at all I departed from my original programme, which limited me to a brief statement of the practical workings of Papal Infallibility. In freely and without hesitation leaving that subject to meet him on another altogether distinct and separate—and one which at no time did it enter into my purpose to discuss—I certainly showed anything but a disposition to evade his onslaught. The public can judge whether I "fought him fair" or not. If he wants his "revenge" I am ready to meet him again on the same ground.

1. See Rorbacher's "*Hist. Universelle de l'Eglise Catholique*," continuée par Guillaume, livre xxxi., p. 509, ed. 1882.

To his garbled quotations from St. Chrysostom, I replied by laying before the readers of the *Globe* the *real* teaching of that great Saint on the supremacy of the Prince of the Apostles ; and thus I knocked the bottom completely out of his fine-spun and purely imaginary hypotheses regarding the reception Saint Chrysostom would have met with from the Vatican Fathers, and the subordinate position St. Peter would have held in a Council, "say at Milan." Doubtless my opponent by this time is ready to apply to that quotation he so triumphantly — and as the event showed, so infelicitously — made from St. Chrysostom, these words of Dryden :

"'Tis found, but better it had ne'er been sought,
Than thus in Protestant procession brought."

Incidentally, I then gave some Protestant testimony — and I am ready to give plenty more of the same kind from the pages of Cave,¹ Lardner,² Basnage,³ Barratier,⁴ Bramhall,⁵ Robertson⁶ and others — to the fact that St. Peter founded the See of Rome. This, with a few other pertinent observations, formed the conclusion of that letter. In my epistle of the 16th inst., after pointing out how illogically my opponent had introduced the foreign issue of Papal supremacy, and having expressed a willingness to meet him on *any single* point of the many he so irrelevantly raised, I completely vindicated the accuracy of my statement regarding the convocation and presidency of the Council of Nicæa, and in doing this I fastened upon him the imputation (from which let him clear himself if he can) of falsifying history. I further showed the relative parts which the Popes and Emperors took in other Ecumenical Councils. I closed by vindicating Gelasius of Cyzicus from the stigma which, for his own base ends, my opponent sought to place upon that historian.

The foregoing summary will show that I have followed my opponent, step by step, through his tortuous windings and labyrinthine ways ; that I have evaded no just issue, and shunned no real difficulty ; that I have illumined the more than Egyptian darkness with which he sought to obscure his subject, with the light of impartial history ; and that I have, so far, clearly proved him to be one who, in order to carry a point, is willing to garble

1-6. For testimony of these writers, consult Appendix.

history, conceal facts, and even to stultify the very Fathers he pretends to venerate. I will now take up his remaining statements.

Speaking of my assertion that the Council of Nicæa recognized by a decree the primacy of the Roman Pontiffs, "Pseudo-Catholic" says, "'C.' will not think me asking too much if I beg of him a reference to any acknowledged authority for this;" and then he goes on to state, what is not true, that "it is not in the Acts of the Council by Labbe," and that "there is indeed a spurious epistle," etc. If my opponent will take the trouble to consult Labbe *Concil. Nicæn.*, can. vi. col. 32, t. ii., or tom. iv., col. 811, he will find the Sixth Nicene canon to which I refer. He will also find, if he consult Labbe, Hardouin, Mansi, Hefele, the Ballerini, or any other "acknowledged authority" on Church history, that this same canon was quoted at the Council of Chalcedon (A. D. 451) by Paschasinus, Pope Leo's Legate, from the Greek, in these words: "*The Roman Church always had the Primacy*, but nevertheless let the ancient customs be confirmed, which have prevailed in Egypt, Lybia, and Pentapolis, that the Bishop of Alexandria shall have jurisdiction over all these districts, since this is customary to the Bishop of Rome." (It has been shown by the Ballerini that the only text of the Sixth Nicene canon read at the Council of Chalcedon was that cited by Paschasinus, and that the second Greek copy—which is now published in the Acts of that Council, and in which the clause, "*The Roman Church always had the Primacy*," is omitted—was a later edition).

Now, in the interpretation of this canon, as given by Labbe (*loco citato*), that is, with the aforesaid clause omitted, Catholic critics and historians differ. Hefele, Döllinger and Jungmann understand it to have reference only to the *Patriarchal* jurisdiction of the Bishop of Rome as apart from his universal supremacy, *which*, as Hefele remarks, *was not questioned, and therefore did not need confirmation*. Baronius, Bellarmine, Bouix, Maason, Murray, and others, understand the canon to mean that *it was customary to the Bishop of Rome to permit the See of Alexandria to hold patriarchal jurisdiction over Egypt, Lybia and Pentapolis*. This, indeed, everything considered, appears to be the natural interpretation of the canon in question, and it is

further strengthened by the admission which Hefele himself makes,¹ that "the Emperor Valentinian III., in his edict of 445 on the subject of Hilary of Arles, issued also in the name of his Eastern colleague, Theodosius II., maintained that the Holy Synod had confirmed the Primacy of the Apostolic See." "The Emperor Valentinian," continues Hefele, "evidently makes allusion to the Sixth Canon of Nicæa; for at that time the Second Canon of Constantinople, held in 381, which speaks in the same sense, was not yet known in Rome."²

"Pseudo-Catholic" will doubtless here object that he does not deny that the Bishops of Rome enjoyed a *primacy of honor*, but that it was of *honor* only, and not of *power and jurisdiction*, and that it was due "chiefly to the fact of Rome's being the imperial city and metropolis of the world;" and then he will go on to say that the Third Canon of Constantinople teaches the same thing. Now, if there is one thing more than another which the Council of Constantinople makes plain on this point, it is that the Bishops of Rome possess not only the *primacy of honor* but also of *power and jurisdiction*. The Council is careful to claim for the Bishop of Constantinople only a *primacy of honor*, and this, as we shall see, on political grounds. It wished to elevate the Bishop of Constantinople to the dignity of a Patriarch. This, however, it could not do without the consent of Rome. Nay, General Council and all as it was of the Eastern Church, *it could not even elect a Bishop to the See of Constantinople without the consent of the Pope*. Wherefore, we find the Emperor Theodosius and the Council sending an embassy to Pope Damasus to request him *to confirm by his apostolic authority* the election of Nectarius to the See of Constantinople.³ This was in accordance with what the Greek historians Sozomon and Nicephorus have already assured us, that long before this time there was "*a sacerdotal, or ecclesiastical law, binding in all, which nullified everything done without the consent of the Bishop of Rome.*"

Furthermore, another proof of the PRIMACY OF UNIVERSAL JURISDICTION of the Roman Pontiffs we find in the Canons of the Council of Sardica, held *forty years before* the Council of Con-

1. *Hist. of Councils Nice*, vol. i., p. 401, Clarke's trans.

2. See also Hard., i., 325; Mansi, ii., 687; Van Esperen, *Commentar. in Canones*, etc., p. 39.

3. Coustant, *Ep. Rom. Pont.*; Theod. l. 5. c. 9.

stantinople, and looked upon by historians as a supplement or continuation of the Council of Nicæa.¹ In its Third, Fourth and Fifth Canons² the Council of Sardica (A. D. 341) decides that if any Bishop, being deposed, consider himself unjustly treated, and desire again to defend himself, "no other shall be appointed to the See *until the Bishop of Rome has judged and decided thereon.*" These Canons were adopted by the whole Council, and report was made of the whole proceedings to Pope Julius in a Synodical Letter, in which the title of "HEAD" is given to "THE SEE OF THE APOSTLE PETER."³ Milman, himself a good Protestant, admits that two of these Canons "*established a general right of appeal from all parts of Christendom to Rome.*"⁴ In answer to the Gallican and Protestant objection that this Council *conferred new rights* on the Pope, Hefele says, "It has been conclusively shown that this was not the case, but rather that the right of the Pope to receive appeals was *involved in the idea of the Primacy as a Divine institution, and had, in fact, been exercised before the Synod of Sardica, which only expressly defined and declared it.*"⁵

The attempt, hitherto abortive, to raise the See of Constantinople to the Patriarchal rank was again renewed in the Ecumenical Council of Chalcedon (A. D. 451); with what success we shall now see. *One hundred and fifty* Bishops, "chiefly of the diocese of Constantinople"⁶—the Council itself was composed of six hundred or six hundred and thirty Bishops *principally of the Eastern Church*—passed what is known as the "Twenty-Eighth Canon," which raised the See of Constantinople to the first *Patriarchal* rank after the Roman, and this Canon was, in a manner, acquiesced in by the remaining Bishops of the Council, with the exception of the *presiding* Papal legates, Paschasinus and Lucentius, Bishops; and Boniface, a priest of the Roman Church. Now, if the primacy of the Pope in those days was one of honor only and not of jurisdiction, of course these one hundred and fifty Constantinopolitan Bishops would have been indifferent to what the Pope thought or said about them or their officers. As an independent Church—that which my opponent would gladly make them out to be, *if he could*—they would have had the right of settling their own affairs, and of themselves deciding who

1. See Appendix.

2. Hefele, vol. ii., pp. 112-129.

3. Hardouin, tom. i., 653; Mansi, p. 340.

4. *Hist. Latin Church*, b. ii., ch. 4, vol. i., p. 240.

5. Milman, *ibid.*, ch. 5.

6. *Ibid.*, p. 122.

should be their head. They would have told the Pope to mind his own Western Church and leave them to mind theirs. Did they do this? Did they act as if they believed themselves independent of Rome? THE COUNCIL ITSELF, IN ITS SYNODICAL LETTER to Pope Leo, distinctly acknowledged THAT THE WHOLE AUTHORITY AND VALIDITY OF ITS DECREES DEPENDS ON HIS SANCTION.¹

That sanction they besought in these words: "WE BEG OF YOU, THEREFORE, TO HONOR WITH YOUR SANCTION OUR JUDGMENT; AND AS WE HAVE CONTRIBUTED OUR HARMONIOUS AGREEMENT WITH THE HEAD IN ALL GOOD THINGS, SO LET YOUR SUPREMACY DEAL AS IS BECOMING WITH YOUR CHILDREN."²

Moreover, the Emperor Marcian was not a whit less desirous of securing the Patriarchal rank for the metropolis of his empire than were the Council Fathers themselves. If the primacy which *Old Rome* enjoyed was but the mere outcome of the imperial residence in that city, why could not the Emperor Marcian, by his residence at Constantinople, or *New Rome*, and by his solemn sanction, already given, put into effect this Twenty-eighth Canon of Chalcedon, and at once elevate Constantinople to the rank it so much coveted? Did he do what, on my opponent's hypothesis, was so manifestly within his power? No; he knew better than that. On the contrary, he wrote to Pope Leo, entreating him to "cast a ray of his *Apostolic Primacy* on the City of Constantinople," to confirm the Acts of the Council of Chalcedon (including the "Twenty-eighth Canon"); and he acknowledged that the whole validity of these Acts depended on the Papal sanction.³ Furthermore, he decreed that when the Papal sanction would be given it should be read in all the Churches, *that every one might know that the Pope approved of the Council.*⁴ And yet this is the same Emperor who, my opponent asserts, convened this same Council *solely by his own authority!*

Again, Anatolius was Archbishop of Constantinople. He it was, then, whom it affected most to have his claims as a Patriarch recognized, not by the Bishop of Rome—for we suppose, with my opponent, that he himself had as much spiritual power and

1. *Epist. Synod. Leoni*, Labbe, tom. iv. § at apud Leon. *Epist.*, ed. Ballerini, xcvi.

2. *Ibid.*

3. *Int. Epist. Leon. Mag.* ed. Ballerini.

4. l. c. 1182.

jurisdiction in the East as Pope Leo had in the West—but by the Bishops of his own Patriarchate, and by the four hundred other *Eastern* prelates. If they acknowledge his authority he might snap his fingers at impotent Rome. With the decision, then, of Chalcedon at his back, one would imagine Anatolius would have felt perfectly assured of his high position. But, no, foolish man; he too writes to the Pope, and makes the same request as the Council and the Emperor. The Pope of *Old Rome* was there, and the Pope of *Old Rome* should be consulted and his sanction obtained, or otherwise Emperor and Ecumenical Council went for nothing. Now, what answer did the Pope of *Old Rome* give? Did he acquiesce in the wishes of the Patriarch, an Emperor and an Ecumenical Council? It might be pertinent to ask what the Anglican primate of Canterbury would have done in such a conjuncture. For him,—mere creature of the State,—the half-expressed wish of the reigning Sovereign would have been enough,—not to speak of an Ecumenical Council. Anglican prelates, as history shows, have very pliable consciences when the wishes of a king or secular prince are at stake, being willing to deny to-day what they solemnly decreed yesterday; but the Popes of Rome are made of the genuine metal. Trusted guardians of the “Faith once delivered to the Saints,” they fear not the frown of princes nor the threats of mighty kings. This was Leo’s answer to the Emperor Marcian: “Let the City of Constantinople have the glory that belongs to it . . . but the sphere of politics and the sphere of religion are two distinct things. Neither can any other erection be stable except the rock which the Lord placed in the foundation. . . . Let the foresaid Bishop (Anatolius) be content that through the assistance of your piety AND BY MY FAVOR he holds the Episcopal See of such a City (Constantinople). Let him not underrate a royal city WHICH, HOWEVER, HE CANNOT MAKE AN APOSTOLIC SEE.”¹ To the Empress Pulcheria he wrote: “All decrees, then, of Episcopal Councils *which contravene the regulations contained in the Canons of Nice*, (my opponent will please take notice of this clause), we, seconded by your faithful piety, MAKE VOID, AND BY THE AUTHORITY OF BLESSED PETER THE APOSTLE, BY ONE GENERAL CENSURE WE INVALIDATE THEM.”²

1. Epist. c. iv., c. 3 Coustant.

2. Epist. c. v., c. 3.

Pretty "tall" talk, now, isn't it, for a Bishop to use who has only a *primacy of honor*? Methinks, the Thirteenth Leo, now happily reigning, even with the Vatican decrees at his back, could not speak more authoritatively than did this First Leo! Imagine the Metropolitan of Canada (who, by the way, cannot even regulate the cut of a clergyman's surplice, or protect the parochial rights of one of his ministers, violated by an intruder, *professedly of the same faith*, setting up a rival establishment), imagine him using such language!

Now, how did Anatolius receive this sentence? Did he rebel against it, or quietly disregard it as proceeding from an usurped and unacknowledged authority? No; he wrote to Pope Leo, excusing himself in regard to the Canon in question, and said: "THE CONFIRMATION OF THAT WHICH HAS BEEN DONE PERTAINS TO YOUR HOLINESS, AND NOTHING CAN BE VALID WITHOUT YOUR AUTHORITY."¹ How did the Emperor Marcian receive this open disregard of his wishes? "The Emperor Marcian," says Dr. Döllinger, "surrendered it (the Twenty-eighth Canon), and extolled the constancy of the Pontiff in maintaining the rights of the Church."² How did the Council and the Greek Bishops, whose decree was thus peremptorily set aside, receive it? "THE WHOLE WESTERN CHURCH," continues Döllinger, "REPUDIATED THE CANON, AND THE GREEKS THEMSELVES, UNTIL THE TIME OF PHOTIUS, DID NOT PLACE IT IN THEIR COLLECTIONS."³

Somehow or other, Mr. Editor, I am beginning to think that I am getting along pretty safely through that "quagmire" — which, no doubt, my opponent imagined would be to me a "Slough of Despond" — but then that "seminary text book" of mine has been my "Friend Help." Let us see whether "Pseudo-Catholic" will get through with as clean feet.

With the *St. Ascholus* of my letter I am as little acquainted as doubtless my opponent is with the *St. Irendus* of his own. *St. Ascholius*, Bishop of Thessalonica, he who baptized Theodosius, was Pope Damasus' legate in the East. In a letter which is yet extant,⁴ Damasus gave him strict charge to be watchful that

1. Baller., Epist. cxxxii., c. 4.

2. *Hist. of Ch.*, vol. ii., p. 252.

3. *Ibid.*

4. *Constant., Ep. Rom. Pont.*, col. 595.

nothing should be done in the Church of Constantinople prejudicial to the faith or against the Canons.

It has been well said that there is no falsehood more dangerous than that in which there is for basis a grain of truth. The *suppressio veri* is often worse than the *relatio falsi*. In his remarks regarding the Synodal Letter of the Council of Constantinople, my opponent is guilty of both. His *suppressio veri* lies in that he does not tell the whole truth, but suppresses that part of it which does not accord with his views; his *relatio falsi*, in that he asserts, triumphantly indeed, but very mendaciously, that thus we find in Theodoret, whom Labbe quotes, a "flat contradiction of what Photius asserts 450 years after." Theodoret contains no such thing. We have already seen the Council of Constantinople acknowledge the supremacy of the Pope in the election of Nectarius; we have the testimony of Socrates, Sozomon and Nicephorus, that nothing could be done without the consent of the Bishop of Rome; we find the Greeks themselves to teach that "it is no detriment to a General Council if the Oriental Patriarchs be absent, *provided that the Apostolic Pope in Rome concur in its decisions*;" and finally, Photius — himself the bitterest enemy the Popes ever had — distinctly asserts (and he does not quote Gelasius of Cyzicus as his authority either) that the *blessed Damasus confirmed the Second Council*. Although Photius was a first-class Protestant in his day — if we follow the generic meaning of the term — yet as possibly my opponent may consider him too friendly to Rome (he undertook to excommunicate a Pope) for his testimony to be of value, I will pass him by and quote the testimony of one whose writings my opponent has publicly recommended. I refer to Dr. Döllinger. Döllinger says: "The First Ecumenical Council of Constantinople was a Council of Oriental Bishops only, and acquired the authority of an Ecumenical Synod by the subsequent acceptance and confirmation of the Pope."² I might quote Hefele, but then "Pseudo-Catholic" has intimated that Döllinger is enough for him. I leave this issue between himself, Döllinger, and Palmer.

Nothing would give me greater pleasure, were the space at my disposal, than to let the public know just what the historian Theodoret (whom my opponent strives to twist into denying

1. *Conc.* vii., ap. Mansi, xii., 1134. 2. *Hist. of the Church*, vol. ii., p. 220.

Papal supremacy) thought of that supremacy as exemplified in his appeal to the Pope against the unjust sentence of deposition passed upon himself by the *Latrocinale of Ephesus*. Among other things he says: "*I await the sentence of your Apostolic Throne, for it pertains to you to have the primacy in all things.*"¹ What Theodoret thought of Papal Infallibility we shall see in my next, when I come to speak of Honorius.²

My opponent has quoted Bossuet. Permit me also to follow his example. "There is nothing in Church law," says Bossuet, "the Pope cannot do when need requires it."³ Again: "There is one Chief Bishop, there is one Peter appointed to guide all the flock, there is one Mother Church to teach all the others; and the Church of Jesus Christ founded on that unity, as on an immovable rock, cannot be shaken."⁴ Perhaps "Pseudo-Catholic" would like me to give a few quotations also from that terror of Protestants, Bossuet's "Variations!"

Thus, Mr. Editor, have I fully vindicated every assertion that I originally made regarding the Councils of Nice and Constantinople. If, when doing so, I also laid bare the true character of my opponent's appeal to history, he has only himself to blame. When writers such as he strive to falsify history and whittle it down so as to fit it into their own peculiar knot-holes, they have no right to complain if their methods are held up, in all their glaring crookedness, to the condemnation of a discerning and educated public. That public can now judge how successful my answers, so far, have been.

In meeting his arguments against Papal supremacy, my difficulty lay not in finding proofs that that supremacy was universally acknowledged in the fourth and fifth centuries, but in selecting typical instances from the mass of evidence at my command. And yet such writers as this "Pseudo-Catholic" will coolly assert that it was by means of the False Decretals—unknown to Rome even in the first half of the ninth century—that "the Popes riveted their chains on the Church." Alas! alas! what is not blind prejudice ever ready to assert against the Church of God! Misrep-

1. Epist. cxlii., Leoni op. tom. iv., p. 1187.

2. The great pressure on the *Globe's* columns afterwards prevented me from carrying out this intention.

3. "Def." xi. 20.

4. Relat. des Actes et Delib. vol. xx., p. 105, ed. Paris. Lochat, 1864.

resent Scripture, garble and falsify history, belie the Fathers, calumniate the honored dead; in a word, do anything and everything dishonest and dishonorable. It will be all forgiven and forgotten provided that the teachings of the Catholic Church are vilified, and her indisputable claims obscured. "And these are thy Gods, O Israel!" These are the men who would have us, with our nineteen hundred years of unbroken history, renounce the Church of Clement and Papias, of Irenæus and Cyprian, of Athanasius and Basil, of Chyrsostom and Augustine, of our forefathers and of *theirs*, to embrace what—a mere figment of their own imagination, an incoherent system made up of objections and denials, of shreds of truth held without cohesion, of analogy violated, history thrown into hopeless confusion, and, to crown the whole, of Holy Scripture incessantly appealed to, yet its plainest declarations recklessly disregarded, and its most consoling promises utterly evacuated.

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., *March 19, 1885.*

(4)

To the Editor of the "Globe:"

SIR,—The chief argument of those who have at any time disputed Papal Infallibility is the fall and condemnation of Pope Honorius. Many Gallican writers made this the key of their whole position, differing in this from the Jansenists, who sought to secure an argument against the infallibility of the Church on dogmatic facts by vindicating the orthodoxy of Honorius. My opponent, in his letters, has again dressed up the old story of the fall of Honorius. The main difficulty in his eyes, and the one which he wishes me to meet, to the exclusion of every other, is, how that Pope could have been condemned as a heretic by an Ecumenical Council, and his letters committed to the flames as "soul-destroying," if there existed at that time in the mind of the Church a belief in Papal Infallibility. In this he differs from Döl-

linger, Gratry and Renouf, being decidedly more original, less diffusive, and less exacting than they. The difficulty, then, which I have to resolve, is, not how it could have been possible for such a general belief to co-exist with an unquestionable willingness to condemn a Pope, but whether, at the date of the Sixth Ecumenical Council (A. D. 680), such a general belief really did exist. In meeting this difficulty I am at liberty, on my opponent's own showing, to prescind altogether, if I so elect, from the condemnation of Honorius. That condemnation, according to my opponent's view, is one thing; a general and unmistakable belief in Papal Infallibility at the date mentioned, is another. It has not entered into his argument to object that these two contradictions could not co-exist. He will be fully satisfied, on his own showing, if I prove to him that in the seventh century, and particularly in the year 680, a belief, general and unmistakable, in Papal Infallibility existed in the mind of the Church. The question thus assumes very intelligible dimensions. If, then, I demonstrate (as I have already done) that such a belief actually did exist in the Church at the date mentioned; nay, that such a belief was openly professed by the very Fathers who condemned Honorius, I shall be fully meeting the difficulty as it has been offered to me, while at the same time I shall be throwing upon my opponent the burden of reconciling that belief, thus undoubtedly acknowledged and universally professed, with its apparently irreconcilable opposite. I will thus also be providing for my opponent the opportunity (for which I am sure he has been long aching) of proving to the world that he is more thoroughly conversant with the tenor and meaning of Papal utterances, and consequently more to be relied upon by the public in the interpretation of such documents than we who are "of the household of faith" and "to the manner born." The opportunity thus conveniently provided of proving that Honorius was condemned as a heretic for an *ex cathedra* utterance, is, I repeat, at once too favorable and too imperative to be ignored by my opponent. Unless he avail himself of it to its fullest extent, he will leave himself open to the imputation of having, in bad faith, founded an objection against Papal Infallibility on Papal utterances which are not *ex cathedra*, and therefore not, in fairness, to be used as a *point d'appui*, or legitimate basis of such objection. As being "of the household of faith," and therefore expected to

know a little more—but then only a little more—about such matters than my opponent, I would, for his guidance, lay down the following principles to be borne in mind by him when he comes to discuss this question: first, that the Pope speaks *ex cathedra* only when he addresses the *whole* Church on a matter of faith or morals; second, that the Pope is not infallible in the government of the Church; third, that the Pope can speak *as Pope* and yet not *ex cathedra*; fourth, that it is one thing to assert the Infallibility of the Pope, as defined in the Vatican decrees, and quite another to claim for him personal integrity of faith; fifth principle, that when the Pope teaches the universal Church, as Ecumenical Doctor, and points out some doctrine as a rule of faith, he cannot leave it at the same time an open question, as a matter on which judgment has yet to be pronounced, or on which silence is to be held until a definite sentence be issued. Guided by these five principles, and by his knowledge of the infallible character of Papal utterances generally,—a knowledge which, on his own showing, is deeper and more reliable than that of the Vatican Fathers themselves—my opponent will doubtless arrive at conclusions no less satisfactory to himself than amusing to his readers. In the meantime, however, I must attend to my own little “difficulty.”

The Sixth Ecumenical Synod was convened at Constantinople about forty years after the death of Honorius, and was presided over by Pope Agatho's legates.¹ The Oriental Church had fallen into schism because it had allowed itself to be led astray by the subtleties of the Monothelite teachers, and had refused to listen to the infallible voice of the Roman Pontiffs. It now looked for reconciliation and unity from a Universal Council. Pope Agatho, in his two letters, one to the Emperor Constantine Pogonatus, the other to the Council, points out the way to reconciliation and unity. The Catholic doctrine of two wills and two operations in Christ had already been solemnly defined by Agatho's predecessor, Martin I., in the Lateran Council. The Sixth Council of Constantinople was not then to discuss anew points of faith which had been already settled. Consequently, Agatho sent his legates with rigorous orders that they should only explain and enforce in the Council the traditional doctrine of his Apostolic See, as it had

1. Hefele, vol. I., sec. 3, p. 14.

been laid down by his own predecessors.¹ Their mission was not to discuss or examine, as *if the matter were doubtful or uncertain*, but to set before all, in a brief manner, the certain and unchangeable doctrine of the Roman See.² Pope Agatho gives a reason for these instructions, and this is *the infallibility which had been divinely conferred on the See of Peter*. Therefore, he openly asserts that through that supernatural gift *his See had always been exempt from any error whatever*.³ On this account he declares that all who wish to save their souls must unanimously profess the formula of faith which rests on the Apostolic tradition of Peter, who is the foundation of the Church.⁴ Consistently with this, he denounces, in the severest terms, all who reject this formula as guilty of a betrayal of the faith, and as deserving a rigorous judgment at the tribunal of Christ.⁵ He judges all to be enemies of the Catholic and Apostolic Confession, and subject to perpetual damnation who shall refuse to teach the doctrine he propounds;⁶ and over and over again he refers to the infallibility of the Apostolic See as justification of his utterance. He declares that all the Orthodox Fathers and all the General Councils had always venerated the teaching of the Roman See, and entirely and faithfully adhered to it; that *it had been calumniated and persecuted by none but heretics*.⁷ He solemnly asserts that it had *never at any time declined from the straight path of truth*, but that it had *always been preserved from error* since the Apostles placed in it the deposit of revealed doctrine; and that it should always so last till the end of time, pure and immaculate in its teaching.⁸ Such is the language with which Pope Agatho addressed the Emperor and the Sixth Council. Surely a more explicit pronouncement of Papal Infallibility could not be made. This doctrine is woven into the very substance of these two letters; it is the groundwork of their whole argument. If we make abstraction for a moment from that teaching, the whole drift of the letter is pointless and meaningless. How could Agatho proclaim an Ecumenical Council to be in error and reprobation, should it decline to receive at

1. Epist. Agathonis Papae ad Const. Pogonat. Imp. in Act. iv. Conc. Const. iii. — Labbe, t. vii., p. 655.

2. Epist. Agathonis Papae et Syn. Rom. ad. Synodum Sextam in Act. iv.; Conc. vi., Labbe, l. c. p. 698.

3. Epist. Agath. ad Const. Imp., Labbe, l. c. p. 698. 4. *Ibid.* 5. Labbe, l. c. p. 703.

6. Epist. Synod. Agath., Labbe, l. c. p. 715.

7. Epist. Agath. ad Const., Labbe, l. c. p. 659.

8. Labbe, l. c. p. 659.

his hands the doctrine of faith, had he not been infallible; had not the doctrine of Papal Infallibility been a traditional dogma in the universal Church?

And now let us see how the assembled Fathers—the same Fathers who condemned Agatho's predecessor of "flat heresy"—let us see how they received these two letters. Did they lift up their voice in protest against this fundamental doctrine of Infallibility which Agatho attributed to his See, and which he rested on the promises of Christ Himself? Was objection raised to the magisterial tone of the letters addressed to an Ecumenical Council? That large and influential assembly of bishops not only found nothing to censure in the letters of the Pope, but it received them as a whole and in all their parts, as if they had been written by St. Peter, or rather, by God Himself. The Fathers testified to their admitting the infallible and divine authority of the letters in the eighth session, as well as in the Synodical Letter addressed to Agatho; and in the Phosphonic Letter sent to the Emperor they regarded them as a rule of faith.¹ No sooner did a suspicion arise that four bishops and two monks refused to adhere to them, than the Council ordered them to give an explanation of their faith in writing and on oath. They submitted, and solemnly affirmed that they accepted, without reserve, all the heads of doctrine contained in the letters.² Again, Macarius, Patriarch of Antioch, was, by sentence of the Council, deposed from his dignity and expelled from the Synod because he refused to adhere to the letters of Agatho.³

The simple truth is, that until the Bull, "Pastor Æternus," was issued, defining Papal Infallibility, by Pius IX., no more authoritative assertion of that infallibility can be found than is contained in these two letters by Agatho, in the year 680. Nor does the Sixth Ecumenical Council of that year yield to the Vatican Council of 1870 in its ready acceptance and unquestioning adherence to that doctrine. And yet we are called upon by my opponent to believe that Papal Infallibility was unknown in the seventh century, and that the same Council Fathers who admitted, with Pope Agatho, that the See of Rome had never erred from

1. Epist. Synod., ad Agath. Papam., Labbe, t. vii., p. 1109; Hefele, l. c.; Sermo Phosphonicus ad Const. Labbe, l. c. p. 1089.

2. Conc. Const. iii., Act. x., Labbe, l. c. p. 373, *seq.*

3. Labbe, l. c., p. 768.

the path of truth condemned Honorius, Agatho's predecessor, as a heretic for an *ex cathedra* infallible decision in a matter of faith! No Council ever committed itself to so flagrant a contradiction and so disgraceful a deceit. Let my opponent reconcile these contradictions without stultifying the Council Fathers, whose decree he so highly approves.

As to poor Père Gratry, I wonder which horn of his own dilemma did he accept when, renouncing his cherished views, he died a faithful son of the Catholic Church! Doubtless, he discovered that his dilemma was purely imaginary, depending, as it did, on the *ex cathedra* nature of Honorius' letters to Sergius. As these letters were not *ex cathedra*, and, consequently, not infallible utterances, no argument of any kind can be fairly drawn from them against Papal Infallibility. Thus also do Page Renouf's arguments also fall to the ground, pointless and defunct, as being all beside the subject, and directed against an imaginary infallibility — having no real counterpart in the authoritative teaching of the Church.

Thus, also, must every objection drawn from the same source fall to the ground until it can be proved (what has not yet been done) that Honorius, in a dogmatic utterance, and speaking *ex cathedra*, published "flat heresy," and for that *ex cathedra* infallible pronouncement "was condemned as a heretic by three Councils and twenty Popes." As regards the re-iteration of the anathema against the authors and abettors of the Monothelite heresy by the Seventh and Eighth Councils, I may remark, in answer to my opponent, that even if those Synods had condemned Honorius for heresy, it would not follow from this that the doctrine of Papal Infallibility is untenable, unless it is first shown that Honorius was anathematised for having taught heresy *ex cathedra*. "Pseudo-Catholic" is quite unable to prove this point, especially when we consider that both these Synods solemnly acknowledged the doctrine of Papal Infallibility; when the Seventh submitted itself unreservedly to the letter of Adrian I., in which that maxim was enforced, and perfect adhesion to it imposed¹; and when in the Eighth, the profession of faith of Pope Adrian II. was unanimously received, in which the previous formulary of Honorius was inserted, declaring that the Catholic

1. Labbe, t. viii., p. 771, seq.

doctrine had always been preserved in its integrity in the Roman Apostolic See.¹

The worthlessness of my opponent's argument, drawn from Honorius having been set down in the breviary as a heretic, I have already plainly proved. As to the assertion that twenty Popes, at their accession to the Papal Throne, confirmed the anathema against Honorius, it could, in view of the learned labors of Yves de Chartres and Gratien on this point, be made only by one who had no reputation for historical accuracy to lose.

To sum up, then, in the words of Cardinal Newman, "the condemnation by the (sixth) Council in no sense compromises the doctrine of Papal Infallibility. At the utmost it only decides that Honorius in his own person was a heretic, which is inconsistent with no Catholic doctrine; but we may rather hope and believe that the anathema fell not upon him, but upon his letters in their objective sense, he not intending personally what his letters legitimately expressed."²

Yet before quitting this subject to take up the next, I cannot forbear remarking that it ill becomes my opponent to say one word dishonoring to the name of Pope Honorius; for to Honorius, next to the great Gregory, does England owe her Christianity. He it was that confirmed, with his Apostolic words, Paulinus, who had been sent by St. Gregory to preach to the Northumbrians; and he it was that rewarded the Saint for his glorious success with the pallium.³ He encouraged with his paternal letters Edwin, the powerful King of Northumbria, to hold out in defence of Christianity against the swelling tide of paganism, and to bear in mind the affection shown and instructions given by his illustrious predecessors.⁴ It was this great Pope that consoled and supported the missionaries occupied with the conversion of the Angles and East Saxons, and in an especial manner his namesake Honorius, Archbishop of Canterbury, who was at the head of that evangelical enterprise, and who also deserved to receive the pallium at the hands of the same Pontiff.⁵ This was the Pope, then, to whom, in a great measure, England owed her Christianity—the Christianity of Bede and Aleuin, of Alfred the

1. Labbe, t. x., p. 497.

2. Difficulties of Anglicans, p. 317.

3. Bede, *Hist. Eccles.*, l. ii., c. xvii., ed. Migne, op. t. vi., p. 109.

4. *Ibid.*, pp. 109, 110.

5. *Ibid.*, et c. xviii., p. 111, *seq.*

Great, and Edward the Confessor; of the Martyr, à Becket; of Cardinal Langton and the Barons of Runnymede; of More and Fisher, of Newman and of Manning; and it must ever ill-become any Englishman, though he do deny the old faith, the faith of his forefathers, to say anything disrespectful or dishonoring to the name of Pope Honorius.

As my opponent virtually admits that I discounted his argument taken from Veron's "Rule of Faith," it is unnecessary for me again to revert to the matter. His remark, however, that he took the quotation from the *usually accurate* "*Church Times*" is, indeed, characteristic. It is news, indeed, to Catholics to learn that the *Church Times* is *usually accurate* when it speaks of them or their holy religion. The very internal evidence which the quotation itself affords is sufficient to condemn it as spurious. Bellarmine makes no such admission as he is therein represented as making. On the contrary, he expressly teaches that a Papal dogmatic decision, addressed to the whole Church, is infallible. Furthermore, at the very time Veron wrote (1625-1630) the doctrine of Papal Infallibility was universally taught in France. This may surprise my opponent, but possibly he will be still more astounded when I inform him that Luther himself taught the same doctrine.

The edition of Kearney from which I quoted was issued in Boston in 1857, *thirteen years before the Vatican Council*. It could not, therefore, have been "in press at the time the new doctrine was promulged." (July 18, 1870.) It is, therefore, one of "the old editions," "doubtless now difficult to procure," and in which the Q. and A. which said *Papal Infallibility is a Protestant Invention*, must still be found. Let us look for it. On page 168 we find the question, "Is a Papal decision infallible?" The answer is unmistakable, "Yes, if such a decision," etc. There is not one word about *Protestant invention* in the whole book! It is now my opponent's turn to rise and explain where that "disgraceful literary fraud" comes in. I would advise him, as a friend, to drop a note quietly to the Hon. W. E. Gladstone, and ask that eminent statesman to extricate a blind follower from the quagmire into which an over-reliance on his leader's sagacity has unfortunately led him. He might also respectfully insinuate that when "the grand old man" again undertakes to unearth "a disgraceful

literary fraud" he should carefully provide that the fraud, when unearthed, do not turn out a mare's nest on his hands. For my part, it is not without some qualms of conscience (for I can well afford to be magnanimous) that I am thus obliged, ruthlessly, to demolish the rhetorical structure which my opponent so elaborately constructed for the housing of his famous objection from Keenan's Catechism.¹ It is a pity, too, that his very pertinent remark about Wiseman's Irenicon should be thus mercilessly nullified.

In all gravity, however, I would say that unless my opponent had been blinded by prejudice he must have seen that either he misrepresented Keenan, or Keenan misrepresented the actual belief of the Church. To assert, in the face of the testimony of such writers as Father Mumford (sixteenth century) and Bishop Hay (eighteenth century), writers whose works are of a world-wide reputation amongst English-speaking Catholics, that *Papal Infallibility is a Protestant invention*, would in any Catholic author in the year 1869 be considered the height of mendaciousness. As Keenan, however, makes no such assertion, he is thus completely exonerated from such a defaming imputation, which is thus transferred to my opponent. Father Mumford and Bishop Hay, speaking each for the century in which he lived, truly represented the actual belief of the Church as regards Papal Infallibility in the sixteenth and eighteenth centuries. The belief of this nineteenth century, long before the Vatican Council was thought of, is thus voiced by McGill in his work, "Our Faith the Victory:" "To any one who will impartially meditate on the institution of the Church, on the promises of Christ to St. Peter, on the duty of his office 'to confirm his brethren,' and also reflect on the vast responsibility of the office of head of the Church, it must be manifest that Christ, for the preservation of truth and the welfare of souls, has really bestowed upon the Pope, as His representative and vicar, the high prerogative of infallibility in all his official teaching on matters of faith and morals. Upon this point there has been no decision given by the Church."²

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., *March 23, 1885.*

1. See Appendix (4).

2. *Ibid.*, p. 114.

(5)

To the Editor of the "Globe: "

SIR, — As my opponent has appealed to the *dictum* of Vincent of Lerins that "Christianity is what has been held always, everywhere, and by all," as an argument against the tenableness of the Catholic doctrines now in dispute, it will not be out of place in me, before proceeding further, to make a few passing remarks on the practical value in the present case of Vincent's famous rule. I mean, of course, its serviceableness when applied to the history of the first ages of the Church. My opponent, and with him all who are of the Anglican school of thought, would have us believe that, judged by Vincent's "quod semper, quod ubique, quod ab omnibus," the Catholic Church must renounce her proud title of *Semper Eadem*, and confess that her Christianity is not that which "has been held always, everywhere, and by all;" and that, specifically, Papal supremacy, infallibility, and other cognate doctrines were unknown and untaught in those first ages, and consequently are excluded by Vincent's vigorous principle from the true teachings of Christianity, and must be set down as doctrinal corruptions of later ages. But he, and the rest of the *Via Media* school, appear to lose sight of the fact that this same rule, when so applied, as distinctly and as rigorously excludes from the range of revealed Christian truths the fundamental doctrine of the Trinity itself, not to speak of Original Sin, Apostolic succession in the Episcopal order, and other dogmas accepted and taught by themselves. In fact, as Cardinal Newman remarks, "this rule is more serviceable in determining what is not than what is Christianity." "If it be narrowed," says the Cardinal, "for the purpose of disproving the catholicity of the Creed of Pope Pius, it becomes also an objection to the Athanasian; and if it be relaxed to admit the doctrines retained by the English Church, it no longer excludes certain doctrines of Rome which that Church denies. It cannot at once condemn St. Thomas and St. Bernard, and defend St. Athanasius and St. Gregory Nazianzen."¹ The *dictum* of Vincent Lerins is not, therefore, applicable in the present discussion, being, as a

1. "Development of Christian Doctrine," introduction, p. 12.

Protestant Anglican writer in the *British Critic* remarks, "from the nature of the case a condition which never can be satisfied as fully as it might have been." "It admits," continues the same writer, "of various and unequal application in various instances; and what degree of application is enough must be decided by the same principles which guide us in the conduct of life, which determine us in politics, or trade, or war, which lead us to accept Revelation at all (for which we have probability to show at most), nay, to believe in the existence of an intelligent Creator."

To return, however, to my immediate subject. Your correspondent "Veritas"¹ has so fully and completely refuted my opponent's baseless allegations (which the latter would have us accept as genuine history) regarding the Vatican Council, that it would be a work of supererogation in me again to notice them. I will, therefore, dismiss his senseless charges against that Council with the sole remark, taken from Cardinal Newman, that "Anglicans, who are so fierce against the Vatican, and so respectful towards the Ephesine, should consider what good reason they have for swallowing the third Council, while they strain at the nineteenth."

My opponent's remarks about the Jesuits are on a par with those of an anonymous writer (also signing himself "Catholic") who, in the columns of the New York *Herald*, recently said that the late Council of the American Bishops at Baltimore was the work of the Jesuits. A crazy pamphlet, also lately published, attributes earthquakes, delirium tremens, and hydrophobia to the same Jesuitical source! Perhaps my opponent's next endeavor will be to make me out a Jesuit.

For an exemplification of the practical value of Papal Infallibility in the past I, in turn, must refer him to what I said in my last when treating of the condemnation of Honorius.

In the estimate which "Pseudo-Catholic" makes of that profound thinker and acute logician, Cardinal Newman, I gladly coincide. There is not in New Brunswick, I can safely claim, a more ardent admirer of the great English Cardinal, or a more attentive student of his writings, than my humble self. Yet it would be futile for me to endeavor to conceal the fact that on the question of the opportuneness of Papal Infallibility he had not

1. See Appendix (5).

the practical foresight of Cardinal Manning. The latter came into actual, every day contact with the masses,—he saw their spiritual needs with an experienced eye. He was himself—and in this he differed *toto calo* from Newman—burdened with the care of thousands of souls. He had no fears for the result if Papal Infallibility were defined. Defined it was, and the evils which it was foretold would follow did not occur. At no time since the coming over of the Oxford converts forty years ago, have conversions in England been more numerous or important than since 1870. It was only yesterday that I read in “Morley’s Men of Letters” *Life of Gibbon*, “the fact of any one ‘going over to Rome’ is too common an occurrence nowadays to attract notice.” The highest and noblest in “Merrie England” are bowing their heads in dutiful submission and becoming loving children of the Catholic Church. Papal Infallibility, then, became no perceptible barrier to the progress of the Church in that land. No continued alienation of Anglicans followed therefrom. Rather, as I have already intimated, did the definition of that dogma accentuate for them the weakness and mutability of their own communion, and irresistibly draw them to the bosom of their long forsaken but ever loving Mother. While, therefore, I would be far from admitting the truth of an exaggerated judgment once passed by a Catholic writer, who had no respect for neophytes as spiritual teachers, that “Newman would minimize the Ten Commandments provided he could thereby effect a single conversion;” yet I cannot fail to recognize in the overdrawn picture of danger to the Church and to souls which exercised the Cardinal’s super-sentient imagination in 1870, a proof that even the most learned, zealous, and single-minded are after all but fallible men. *There is indeed no wisdom, no prudence, no counsel against the Lord.*¹ It would, however, be a great injustice to Cardinal Newman to allow the impression to go forth that he did not, before the Vatican Council, believe in the infallibility of the Pope. “For myself,” he says, “ever since I was a Catholic I have held the Pope’s Infallibility as a matter of theological opinion.”² In a previous letter of July 24, 1870, he said, “I saw the new Definition yesterday, and am pleased with its moderation; personally, I have no difficulty in admitting it.” Speaking of the injustice done him

1. *Prov.* xxi. 30. 2. Letter, July 27, 1870 in “Difficulties of Anglicans,” p. 304.

by the Protestant English press in 1870, the Cardinal writes, "The most unfounded and erroneous assertions have publicly been made about my sentiments towards the Vatican Council, and as confidently as they are unfounded."¹ Of the letter, from which my opponent quotes, the Cardinal, under date of Feb. 26, 1875, says, that *on reflection* he cannot agree with all that he wrote in his *prima facie* view of the matter.² Furthermore, he assures us (and in this he differs greatly from my opponent) that "of what took place within the walls of the Council chamber, *of course we know nothing.*"

Finally, he thus forever sets at rest his position as a Catholic: "From the day," says the Cardinal, "I became a Catholic, to this day, now close upon thirty years, I have never had a moment's misgiving that the Communion of Rome is that Church which the Apostles set up at Pentecost, which alone has 'the adoption of sons, and the glory, and the covenants, and the revealed law, and the service of God, and the promises,' and in which the Anglican Communion, whatever its merits and demerits, whatever the great excellence of individuals in it, has, as such, no part. Nor have I, ever since 1845, for a moment hesitated in my conviction that it was my clear duty to join, as I did then join, that Catholic Church, which in my own conscience I felt to be divine. Persons and places, incidents and circumstances of life, which belong to my first forty-four years, are deeply lodged in my memory and my affections; moreover, I have had more to try and afflict me in various ways as a Catholic than as an Anglican; but never for a moment have I wished myself back; never have I ceased to thank my Maker for His mercy in enabling me to make the great change, and never has he let me feel forsaken by Him, or in distress, or any kind of religious trouble."³

My opponent appears to forget that if the feeble schism of the 'Old Catholics' could, in fairness, be objected as a direct result of the Vatican Council, so also and with fifty times more force and truth can the Arian heresy be set down as the direct outcome and attendant result of the Council of Nice, one of the most important in his eyes of Ecumenical Councils. When the world in the nineteenth century wakes up to find itself Old Catholic, as

1. *Ibid*, p. 299.

2. *Ibid*, p. 371.

3. Reply to Gladstone, Feb. 26, 1875, "Difficulties of Anglicans," p. 349.

St. Jerom assures us it did in the fourth to find itself Arian, then, and then only, will the Vatican Council in its direct result equal that of Nicæa. The truth is, that of all the general Councils which were ever held by the Church, there never was one whose decrees secured greater unanimity than those of the Vatican. No Bishop of the entire Christian world has proved an exception to unanimous obedience, adhesion and submission of reason, judgment and faith to the dogmas proclaimed by the Council of the Vatican. Among the faithful children of the Church, over the entire world, there is no treason, no rationalism, no insurrection of intellect against faith. Some few units, it is true, men of learning without grace, presumed to object against the decrees; but, like the audacious wave that presumes to raise its crest to impede the irresistible way of some stately bark, they are dashed to spray, the ship rides buoyantly over them, leaving them to sink in ignoble oblivion, and to mingle with the undulating waters of the trackless ocean behind her.

The case of the unfortunate Dr. Döllinger, the leader of these malcontents, is but another historical exemplification of the errors and self-contradictions into which every individual, no matter how learned, must fall once he separates himself from the centre of unity—the See of Peter. He whom in the days of his Catholicity we find thus writing: “The See of Peter was to remain a place of truth, a citadel of firm faith, conducing to the strength of all; for the words, as well as the prayer, of our Lord were addressed not merely to the individual person, Peter, and for the immediate moment, but they were meant to lay an enduring foundation; their significance was, above all, for the Church, and for her future needs beheld by Christ in spirit,”¹ could afterwards belie his own teaching, and, in blind pride and open rebellion against the same Holy See, ally himself with a motley crowd of Jansenists, freemasons, free thinkers, and Erastian Anglicans. How, indeed, have the mighty fallen! *Abyssus abyssum invocat.*

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., *March 26, 1885.*

1. *Christianity and the Church*, p. 32, sec. 56, 1st ed.

(6)

To the Editor of the "Globe :"

SIR,—In compliance with my opponent's earnest wish, I have looked out upon the world. I have looked out upon the world for which Christ died, and this is what I behold. I behold Protestantism, itself a mere negation, split up into countless sects, from the Anglicanism of the Primate of Canterbury to the "once holy, always holy" *deliramentum* of the crazy zealots of this County of Carleton. This heterogenous mass of conflicting opinions ('twere mockery to call them religious beliefs) I behold held together by no other bond or cohesive principle than a common repudiation of the Catholic Church. Yet, strange to say, whatever of true Christianity, be it little or be it much, possessed by any single one of these sects, was purloined from her. Stranger still, to say, there is a general unwillingness amongst them to acknowledge the theft. Further, I behold each of these jarring sects divided and subdivided within itself, and in its suicidal divisions actually realizing the words of our Divine Lord that "the house which is divided against itself must fall." I behold the Church of England split up into Ritualism, High Church, Low Church, and, possibly, No Church, each anathematizing the other, and yet each a consistent and acknowledged branch of the Anglican Communion. Methodism, itself the offspring of the Church of England, I behold divided against itself, being split up into Benevolent Methodists, Primitive Methodists, Wesleyan Methodists, New Methodists, Free Methodists, Welsh Methodists, and half a dozen other kinds of Methodists. Then there are the Hard Shell Baptists, the Free Will Baptists, the Old Baptists, the Open Baptists, and an almost numberless array of other Baptists. And thus for all the other divers kinds of heresy with which our age, for the destruction of immortal souls, is cursed. They start into existence, yet scarcely have they "a local habitation and a name" till they divide and subdivide amongst themselves, thus realizing the maxim that *the human is the mutable*. What there is of Christianity in these sects I behold fast giving way, even on the most vital and

fundamental points, before the combined attack of division from within and infidelity from without. Nay, I behold these countless sects actually giving birth to indifference and infidelity.¹ In a word, it requires no great exertion of vision to perceive in the Protestantism of to-day a general and unmistakable disposition either to renounce all revealed truth, and thus slide into open infidelity, or to compound with actual unbelief by preaching the destructive doctrines of modern progress, so-called, thereby implying that what was true in the sixteenth, seventeenth and eighteenth centuries—not to speak of previous ages—cannot also be true in the utilitarian nineteenth.

Yet, happily for themselves be it said, there are still amongst these sects, earnest, truth-loving souls, who, unable to satisfy the ardent longings of their own minds, are looking about them for some means of escape from the body of spiritual death by which they are surrounded. Unwillingly indeed, yet instinctively, are they turning their longing eyes to their true Mother. Victims of prejudice—groundless, indeed, but deep instilled—they at first reject the evidences of divinity which the Catholic Church alone offers, consoling themselves with a thought, allied to that of the Jews of old, that “Nothing good could come from Nazareth.” Insensibly, however, the mists of prejudice are lifted, and they begin to see. Gradually the light of God’s Truth, “ever ancient but ever new,” will dawn upon them. Happy they if the greatest grace, the grace of divine faith, also comes to them. In the safe bosom of the Catholic Church will they then find rest and peace of soul.

The Catholic Church I behold as youthful, as aggressive against sin and error, as when first commissioned, in the person of the Apostles, to “teach all nations.” Her legions of holy missionaries and zealous religious still go forth to the farthest extremities of the habitable globe. General Gordon died before her altars in Khartoum; and French successes in pagan China find an echo in the dying groans of her martyred children in that inhospitable land. In the extremest wilds of our own Canada, too, do I learn of her faithful priests being butchered by the savage Indian. Thus does she fulfil her mission; and thus also does she vindicate for herself the proud title of Catholic. Catho-

1. That is, as the direct and logical result of their own teachings.

lic indeed is she not only in the universality of her dominion, but in that far more necessary and indispensable quality—aggressiveness against error, heresy and idolatry, by spreading a knowledge of the truth as it is in Christ.

What is the secret, humanly speaking, of her success? Why is it that she alone shows no signs of decay, no diminution of vital vigor, whilst other forms of Christianity are fast withering from off the face of the earth?

She was old when they were yet unborn; why is it that they are dying in their very cradle whilst she "still remains not a mere antique, but full of life and youthful vigor?"

There can be no mistaking the reason. Union is strength; and nowhere can be found such matchless unity as in the Catholic Church. A priesthood subject to the episcopate, which, unshorn of a single prerogative,¹ is in turn subject to the Pope as supreme head, and all acting and reacting on the world committed to their charge—behold, humanly speaking, the divine economy for the preservation and diffusion of revealed truth, and for the salvation of men. The bond of this wonderful unity is the Papacy. Built by the Divine Architect, the Catholic Church is founded upon a Rock, the Rock of Peter. Against that Rock the tempest may beat and the surging waves of heresy and infidelity may rise, but all to no purpose. Against that Rock the gates of hell can never prevail. Thus the whole strength of the Catholic Church centres in the See of St. Peter. Heresy knows this, and schism and infidelity have long ago recognized it. Therefore it is that, against the Chair of St. Peter as against the very head of Christianity, do heresy and atheism and infidelity concentrate their forces.

A pertinent exemplification of this hatred for the See of Peter is shown, feebly indeed, yet none the less shown, in the letters of my opponent. All the evils which in the past have afflicted, or do at present afflict, Christianity, he would lay at the door of the Popes. It matters little how violently history is outraged in the attempt. Permit me to give an example. Henry VIII. of England wished to put away his true wife and marry her maid of honor. The Pope would not permit even the King of England thus to violate the law of God. The result is that Henry declares

1. See Appendix (6).

himself independent of the Pope, and becomes by act of Parliament the self-constituted head of the English Church. Now, how does my opponent represent this incontestible cause of the separation of England from Rome? "England could not endure the yoke of Rome," he says. Rather should he have said that she could not endure the law of God, and, therefore, did she assume to herself the yoke of a beastial ruffian and wife-killer. Thus it was that the Church of England first began, being conceived in lust¹ and cradled in murder. In her subsequent history she has not belied her origin.

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., *April 1st, 1885.*

(7)

To the Editor of the "Globe :"

SIR,—When I first undertook to reply to this *soi-disant* Catholic, I was at a loss to know to which of the many sects he belonged. That he was no Catholic could be seen at a glance. He might, indeed, so style himself, but his ultra-Protestant letters betrayed the deception. From any evidence deducible from his fifteen questions, unless indeed that these questions ran parallel to similar Anglican objections, I was as much at liberty to set him down as a Baptist, Methodist, or Campbellite, as I was to conjecture him to be an Anglican. In his second letter, however, he came to my assistance with the intimation that he was an English Churchman, and possessed a Bible. An English Churchman, then, I believed him to be until his third letter was published. Since then I am as much at a loss to decide just what he can be as I was at the very outset. Towards the conclusion of that letter

1. That such was the origin of the English Church is a fact so fully acknowledged even by such historians as Heylyn, Burnet, Collier, Macaulay, Short, and Froide, that it was unnecessary for me here to adduce proofs.

he invites us Catholics, who, he imagines, sin by excess, to return to the belief of the first ages. That belief he would have us consider the criterion of true Christianity, and himself its infallible exponent. He would, therefore, have us reject the Infallibility of the Pope and accept his own; for how can we know with certainty the real belief of those first ages unless we have an infallible teacher to point it out to us? It were futile to appeal to history, for history is no such teacher; it is not even a creed or a catechism. Nay, does not Chillingworth aver that it sets "some fathers against other fathers, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the Church of one age against the Church of another age?" History, therefore, cannot be our guide in determining so important a matter, for history is not infallible, and we will have nothing to do with a guide that is not. In a like manner, the early Fathers need an infallible interpreter. Otherwise, what is there to prevent us from setting down St. Dionysius as the sower of the first seeds of Arianism (St. Basil so styles him), and St. Gregory Thaumaturgus as using heretical language regarding our Lord. St. Hippolytus speaks to us as if he were ignorant of the Son's Eternal Sonship, and St. Methodius is far from orthodox regarding the Incarnation. Yet these were Ante-Nicene Fathers, and, in their day, faithful witnesses of the Eternal Son. Again, if we limit our view of the teaching of the Fathers by what they expressly state, St. Ignatius may be considered as a Patri-passian, St. Justin arianizes, and St. Hippolytus is a Photinian.

If, then, we are to return to the belief of the first ages—let me not for a moment be understood to admit that we Catholics ever departed from it—we cannot be guided to that belief by the Ante-Nicene Fathers and writers. In order, therefore, to engage us to leave our own infallible guide, my opponent must first postulate his own infallibility or the infallibility of the nondescript sect to which he may belong. English Churchman, then, he is not, for the Church of England never claimed infallibility. With the first ages, furthermore, she will have nothing to do. Transubstantiation she rejects as "damnable idolatry," and the Holy Sacrifice of the Mass as a "blasphemous fable."¹ Tradition she eschews as a "stinking puddle devised by man's imagination."

1. Thirty-nine Articles.

To the efficacy of baptism as a saving ordinance she is indifferent, and she cares but little about Apostolic succession. Her ministers she does not look upon as sacrificing priests, or as endowed (which they certainly are not) with the slightest priestly power. In a word, she shows no love for the early Fathers, for she too well knows that the early Fathers would have had no love for her. My opponent, therefore, let me repeat, is not an English Churchman, unless the English Church has herself departed from her own authoritative teaching and from the model by which her pious founders, Henry VIII. and good Queen Bess, sought to mould her.

What, then, can he be? A free lance running amuck, lopping off here and adding there, at the pleasure of his own sweet will? or a poor soul struggling up to light?

In this state of uncertainty and doubt regarding the real position of my opponent among the Protestant sects, I might long have remained, were it not that in the doctrine condemned in the following sentence, taken from the episcopal charge of an Anglican Bishop, I behold a counterpart of that which my opponent has advanced: "Under the spurious pretence of deference for antiquity," says the Bishop, "and respect for primitive models, the foundations of our Protestant Church are undermined by men who dwell within her walls; and those who sit in her Reformer's seat are traducing the Reformation." As this episcopal condemnation was directed against the Ritualists, it must henceforth be an open secret that "Catholic" is, after all, but a Ritualist.

"The mountains labor, and a mouse is born."

He is one of those men who are undermining the foundations of the English Church and traducing the glorious Reformation by asking for a return to "the Faith and Practice of the Primitive Church."

With Ritualism, however, I have no quarrel. It is doing our work: why should I quarrel with it? Ritualism stirs the waters, and we catch the fish. Perhaps this truth may already have come home to my opponent in a very practical manner. Hence it is that we look upon all such movements with hope, with prayer, and at the same time with deep compassion. They have, undeniably, their grotesque side also, from which we endeavor to

turn our thoughts, though it may sometimes irresistibly press us. Everybody must be grotesque who dresses up in other people's clothes, or tries to perform other people's habitual official acts, or announces himself to be somebody he is not.

Ritual, not Ritualism, is, indeed, a most honest congruous thing where it is at home. It is only when you import it into a place foreign to it, and incongruous, that it becomes dishonest. Thus, a chasuble is a sacrificial vestment, quite in place on the shoulders of a true priest. But on a minister whom the Bishop that made him a minister had no intention of making a sacrificing priest¹ in any sense of the word, it is incongruous in the last degree—it is an untruth, a dishonesty. Lights and flowers on a true altar are honest, and in place: on a communion-table they are meaningless, and, when made to enforce a doctrine inadmissible where they stand, they are a sham. Has Ritualism, then, any right to be where we find it? Is the Anglican Church its true home? To be honest, ought it not to go further, and fare better? Is it not a hybrid thing? Is not its teaching belied by its position? Is it not Catholic by aspiration, Protestant by stern necessity? Is it not tied to do the contrary of what it would fain say? Is not the voice, indeed, Jacob's voice, but are not the hands the hands of Esau?

But, inasmuch as Ritualism is doing within the bosom of Anglicanism a work so favorable to Catholicity, we can well afford to humor the whims of its followers. Grotesque, indeed, it is, and illogical; it moves us to contempt without exciting us to pity; dishonest it plainly is in its assumptions; yet, the Almighty God, whose ways are unsearchable, does not disdain to make use of it to lead souls to His Church. By all means, then, do I exhort my opponent to continue his work. Let him by voice and pen endeavor to bring Protestantism back to primitive Christianity. If he succeeds, then will it be no longer Protestantism, for if there is a safe truth, it is as Newman affirms, that historical Christianity is not Protestantism. An aphoristic truth it must ever be that "to be deep in history is to cease to be a Protestant."

1. Such was the statement made by the Bishop of Chichester to a number of young men on whom he had done his best to confer priest's orders, in or about 1843. "Gentlemen," he said to them all, after the service, "I wish you distinctly to understand that I have not ordained you to-day as sacrificing priests, in any sense of the word." What a *catena* of authorities might be adduced to the same point! — ANDERSON.

In the meantime, however, I would advise him to mend his manners. Until the Catholic Church recognizes him as one of her children let him cease to be so insufferably impertinent as to bewail with crocodile tears that the Catholic Bishops of the Vatican Council knew their duty and did it. They certainly should know what was or what was not their manifest duty better than a hybrid Ritualist.

In his glaring disregard for truth, as evidenced in his reply to "Veritas," I have an intimation of what I in turn may expect at his hands, especially as the *Globe* has, by its decision, rendered it impossible for me again to notice him. The writer who could employ the public press to disseminate such double-dyed falsehoods as that Catholic bishops cannot exercise their episcopal power without "faculties" from Rome—to be had "for a consideration"—is capable of anything mean and unmanly. I will not stop to notice the many more glaring falsehoods with which that reply is filled. I will merely designate it as a specious, shuffling and mendacious attempt to meet by sophistry what cannot be answered by fair argument.

And now my task is done. To me, at least, it was a pleasurable undertaking—as it must needs ever be—to vindicate Holy Mother Church. In her bosom I was born, and in her bosom I hope to die; why should I not defend her? If that defence has been imperfect and incomplete, and falling far short of its grand theme, as I freely acknowledge it to be, the public will blame—not the weakness of the cause—but the unskilfulness of the advocate. Besides, duties more sacred and imperative than that of refuting the wild vagaries of this pseudo-Catholic had a first claim on my attention. Snow-storms and snow-banks, unbroken roads and fatiguing journeys, are likewise not infallible aids to controversial acumen, or dialectic skill. They can scarcely be said to polish style or open up new avenues of thought. But, be the faults of these letters what they may, one thing they show forth, dimly indeed, and feebly, it is true, viz., that from impartial history the Catholic Church has nothing to fear. It will not invalidate her claims or dissipate her just pretensions. Rather will it strengthen and confirm them. To have contributed, no matter how imperfectly, to so desirable an end, is ample compensation for me. I seek no triumph but that of truth; no victory

but that of justice. On the verdict, therefore, of an impartial public do I now rest my case.

Thanking you, Mr. Editor, for the unfailing kindness I have received at your hands, I beg once more to subscribe myself,

Yours very truly,

CLEOPHAS.

CARLETON COUNTY, N. B., *April 17, 1885.*

THE INFALLIBILITY OF THE POPE.

LETTERS OF "VERITAS."

THE INFALLIBILITY OF THE POPE.

To the Editor of the "Globe :"

SIR,—Not being a regular subscriber to your excellent journal, it was only accidentally to-day that I read in your issue of the 9th instant the communication of a Protestant writer signed "Catholic," in which, quoting from a notoriously anti-papist account of the Vatican Council, and of the debate therein on the question of Papal Infallibility, a grave injustice is done to the prelates whose discourses are quoted, and, amongst others, to the late Most Rev. Archbishop Connolly, whose memory is, as it should be, dear to every member of his former flock in New Brunswick.

A moment's reflection will convince the candid reader that, in the time of deliberation and debate, when an important question is being discussed and ventilated, the speakers on both sides use their strongest arguments and best efforts in support of their respective sides, in order that in the end the best decision may be made, and the true merits of the question fully established. The earnest and able discourses of the Fathers above-mentioned, of the Council, prove that ample liberty of debate and of action was not wanting. But after the decision—to which each and every one of the Bishops, without exception, duly and reasonably submitted—to quote the argumentations made against the question while the matter was still under deliberation and debate, to quote such opposition arguments, however earnest and sincere when uttered, as the unalterable opinions or ultimate convictions of their authors, would be not only unjust but absurd. For many such arguments are used against the proposition such as it is then formulated. Subsequent modifications of the form of the original proposition take away the force or aptness of said arguments, so that they no longer apply to the case. And such really was the fact in the discussion of the infallibility question.

The dogma as ultimately defined by the Council is very different in form or wording from the many and different forms

in which it was at first formulated by various ones of its advocates. Thus one very illustrious Prelate, in a published letter which he afterwards qualified, advocated the Infallibility of the Pope *separate and apart* from the rest of the Church. This was condemned by the opponents on the ground that to suppose the Pope "separate and apart" from the rest of the Church would be to suppose the head separate and apart from the body, a truncated—therefore a lifeless—head. But in the Church, the body of Christ, there is no separation between the head and body. Sometimes a decayed limb is cut off from the body; but never can the head and body be separated without death. On the contrary, in accordance with the simile of the human body, while the heart sends to all parts its life blood, the head—the brain—communicates the nerve fluid to all the body. When this communication is interrupted by a break at the neck or other part of the spine, paralysis to all parts below the break ensues—then death. Again, some would define the Pope infallible in all his official acts. To this others opposed the historic fact of Pope Honorius' letters to the Patriarch Sergius, for which the said Pope was condemned as a heretic.

This case of Honorius was a stubborn fact, hard to get over. It was the strong point in Father Gràtry's letters to Mgr. De-champs. But the letters of the latter in reply showed very plainly that those letters of Pope Honorius were not *ex cathedrâ*, that is, defining a doctrine of faith or morals to be held by the universal Church. On the contrary, his letters acquiesced in Sergius' preference to remain silent, to make no definition; and it was precisely for this silence—for not defining and denouncing the error in question, which savored of Monothelitism, that he was condemned as a heretic—that is, for fostering heresy by his silence when he ought to have denounced it.

Thus every kind of objection was weighed and sifted, and the formulas modified, word after word, by the Bishops, so that the decrees passed by the Fathers came forth very different, indeed, from the original *schemata*, or forms in which they first came before the Council.

But, Mr. Editor, it is not my intention at present to provoke a discussion about the Vatican Council or other question, but only, with this simple explanation, in justice to the memory of

the late Archbishop Connolly, and to the other Bishops of our Province who took part in said Council, to send you two pamphlets, from which to make extracts, if you will kindly afford the space—one of them being the funeral sermon preached at the obsequies of Dr. Connolly; the other a letter of the Bishop of Chatham, published 1872, in reply to certain strictures made on him in connection with a trial which took place that year at Richibucto, which letter bears on the matter now under consideration.

Apologizing for this intrusion on your columns, and thanking you kindly,

I remain, etc.,

VERITAS.

March 12, 1885.

[From the Funeral Sermon delivered at the obsequies of the late Archbishop Connolly, on 31st July, 1876, by the Right Rev. James Rogers, D.D., Bishop of Chatham.]

Also, he "kept the faith." If ever this was true of faithful pastor, it was of him. The spirit of faith—the faith which worketh by charity—animated his every act. The truths of Religion formed an essential part of all his thoughts and feelings, so thoroughly was he imbued with them during his early studies, so congenial were they to his impressionable, devotional nature. He believed not only with the simplicity of blind obedience, but with the most full conviction, the most clear insight into the truth of what he believed. This was evident to all who heard him preach; so earnest in feeling, so cogent in logic, so replete with accumulative proofs from Scripture and tradition were his sermons. From the duty of "preaching the Word in season and out of season" he never desisted, especially in the penitential seasons of Advent and Lent, when he entered with heartfelt devotion into the spirit of the Church's discipline by fasting and praying himself, as well as aiding the Priests in the labors of the Confessional. His knowledge of Holy Scripture, of what is called "Locī Theologici"—that is, proofs of religion, natural and revealed—of every imaginable objection to religious truths, and their solutions, which are found elaborated in St. Thomas of Aquin, his favorite author, was admirable. His short, comprehensive instructions to children preparing for their First Communion were inimitable for their simplicity, clearness and impressiveness, while in the Confessional his manner of exciting to contrition, to abhorrence of sin, and to a determination of amendment, was so earnest and effective.

When called to take part in the deliberations of the Œcumenical Council of the Vatican, the same spirit of faith animated him, the same

anxiety to please God, to fulfil with simplicity and fidelity his duty. All through that trying period he maintained the same honorable distinction of a laborious, studious, able and faithful Prelate. The sense of the responsibility of his office as one of the Fathers of the Council, called together by the Chief Pastor to carefully examine and honestly express their opinions during the period of deliberation, made him study with all the assiduous application of which his great mind was capable, and to express his opinions with all his characteristic, honest, manly candor, and the apostolic liberty which it was his right as well as his duty, according to the regulations of the Council, to employ. This right he exercised, this duty he performed in such a way as to give no just cause of offence to any one, nor to wound his own upright conscience by any faithless abstention from a difficult and delicate duty—the duty of urging his own views against what was evidently the wish of the majority, during the period of deliberation while it was permissible for him to do so. I allude especially to the great question of the Pope's Infallibility when speaking *ex cathedra*, which engaged so much attention.

This doctrine the illustrious Archbishop always held. It was what he had learned during his own early theological studies, what, as a theological opinion, from conviction of reason, he had adhered to; for it was the doctrine which he taught me when, as President of St. Mary's College, he taught me theology. The text book in which I then studied—whose author, Thomas-ex-Clarmes—was a Franciscan—was the same which he himself had used, and in which the Infallibility question is treated of, really, though indirectly, in answering objections. The compendium of this course of theology is still the manual used by the authorities in Rome in the examination of candidates for Holy Orders—a circumstance which shows the high estimation in which this work is held.

But he did not think it advisable to erect this doctrine into a dogma of faith, binding all under pain of anathema. His desire to promote concord, to facilitate the return to the Church of our separated brethren, which had always influenced his ministry, his anxiety to not provoke still greater opposition and persecution against the Church and the Apostolic See, made him argue earnestly and all in good faith against the opportuneness of defining this question. The Church, he reasoned, had existed nearly two thousand years without such definition, and he could not see any urgent necessity for it at present; while, on the contrary, he feared that its definition now might estrange still further from the Catholic Church those already separated from it.

But from the beginning he expressed his determination, as a matter of course, of bowing with simplicity and sincerity to whatever would be the decision of the Council. On the day on which he delivered his second able discourse on this question, he prefaced it by one of the most beautiful, simple and unreserved acts of faith that can be imagined.

"Venerable Fathers," said he, "before entering upon my argument, I wish to express my full and entire acceptance of, and adhesion to, whatever will be the final decision of this Council. For if the Church of Christ be not truly represented here, where are assembled nearly all the Bishops of the Catholic world, duly convoked and presided over by the Chief Pastor, the Supreme Head on earth of the Church; if the deliberations and decisions of this august body, aided by the Holy Ghost, the Spirit of Truth, whom Christ sent to guide and enlighten His Apostles and their successors, and abide with them forever, be not the expression of infallible truth, then there is no intallible authority for defining religious truths in this world! We must here use the words of the Apostles to our Lord, when He asked if they also would leave Him. Simon Peter answered: 'Lord, to whom shall we go? Thou hast the Words of eternal life.' So, Venerable Fathers, if the truth be not here, where else can we find it? To whom else shall we go? AD QUEM IBIMUS?"¹

Then, when the dogma was formally defined, he immediately intimated his unqualified acceptance of and adhesion to it, as to every other dogma of Catholic faith.

[From a sermon delivered by the Bishop of Chatham at Richibucto, Kent County, published in the statement of the case McGuirk vs. Richard.]

The whole history of the Church illustrates this. From time to time there have been disputes and differences on points of doctrine or discipline, which, when the matters were of sufficient importance, were examined and discussed in Council by the Pastors of the Church, under the Presidency of their Chief Pastor, the Pope. During the period of deliberation the Fathers are expected—nay, bound in conscience—to honestly and sincerely express their opinions and the reasons thereof. For this reason suitable regulations as to the mode of conducting the deliberations, providing for the necessary liberty of discussion, the just and decorous order to be observed in conducting it, etc., are made by or with the sanction of the President, published and circulated among the assembled Fathers, just as is done in all other well-regulated deliberative assemblies of intelligent men. As a matter of course, during the period of deliberation and discussion, there is more or less difference of opinion. Such was the case at the First Council of the Church, held by the Apostles and early Christians at Jerusalem.² Such has been the case at every Council held since. Such was the case at the recent Vatican Council. But the period of deliberation being ended, the liberty of discussion ceases, and when the final decision is formally given, the liberty of difference in opinion on the points decided ceases. Simple,

1. John, vi., 69.

2. Acts, xv.

honest, rational and sincere assent and submission is required of all, without exception, to the decision of the Church. "He that will not hear the Church," says Christ, "let him be to thee as the heathen and publican!" that is, let him be cut off from the fold of Christ.

That my course at the Vatican Council was in strict conformity, in every particular, with my conscientious duty and just official rights and obligations as a Bishop of the Church, I have never for a moment had reason to doubt. When called to the Council by the Supreme visible Head of the Church, I obeyed with alacrity, and may here refer to the Pastoral Letter on the subject, printed and published in November, 1869, immediately before my departure. At the Council I remained three months, after I had got leave of absence, in order to fulfil my duty and exercise with Apostolic liberty my right of voting during the period and within the just limits of the regulations prescribed for the deliberations; and when the decision was finally and formally given, as soon as I could procure authentic printed copies of the Decrees, I sent them by mail to every priest in my diocese.

To the Editor of the "Globe :"

SIR, — Your correspondent "Catholic" (would that he might yet attain the right to this *nom de plume* as Saul became St. Paul!) has written, in your issue of the 7th April, a communication in reply to mine published in your number of the 19th March. As mentioned in that, my former letter, I have no desire for controversy, nor was it otherwise than purely accidentally that I read in your esteemed journal, of the 7th March, the letter of "Catholic," having neither seen nor learned, till then, anything of the controversial correspondence between him and "Cleophas;" nor was it as an auxiliary to "Cleophas" (who, judging from his letters which I have since read, needs no aid from me), but to place correctly before the public, by a simple and plain statement, the real course of correct and dutiful action, at said Council, of the late beloved Archbishop of Halifax, who had also previously ruled the Catholic flock of New Brunswick, as Bishop of St. John, and which course could not be truthfully and accurately inferred from the quotations of his speeches, cited in the letter of "Catholic," from the anti-papist write" "Quirinus."

Without denying or admitting the statements of "Quirinus," I protested against the injustice (morally) and the absurdity (logically) of bringing forth and stating as decided opinion or belief the argumentations delivered or reasoned out while the question of debate is under deliberation — when the members of Council are still sitting or weighing the reasons *for* and *against*, at a time when it is the duty of the moment to let no objection pass unexamined, before the time of the final decision of the question has arrived.

Now, there was no need of a reply to my letter from "Catholic." It was not written in a spirit to elicit one, nor did its matter call for one. But, since he has replied, I appeal to the candid reader and ask: Has "Catholic," in his reply, touched at all on the point of my letter? On the contrary, he has cited again "Quirinus" more extendedly; but what does it all prove? Simply that the strongest and most earnest argumentation and discussion were employed, as far as such were rightly permissible, to prevent the definition, or at least to fully elucidate the question; that very full liberty of speech and of voting was exercised, and not prevented nor attempted to be prevented; so that when the final decision was made (July 18th, more than seven months after the opening of the Council — December 8th, and at least four months after the formal introduction of the Infallibility question before the Council), it cannot be said truthfully that this question was sprung on the Council, or that it was passed hurriedly, without debate or due discussion and deliberation. All this is evident from the letter of "Catholic," and, so far, he certainly favors the contention of "Cleophas," and leaves mine untouched. But with regard to the side issue in which I joined, raised by the letter of "Catholic," namely, what was the real nature and merit of the action taken at the Vatican Council by Archbishop Connolly and the other Bishops of the so-called minority, I must again protest against the unjust and fallacious reasoning of "Catholic."

He says that he quoted Archbishop Connolly's speeches; but intimates that the Bishop of Chatham in the funeral sermon naturally lauded, but did not quote the speech, etc. Now, what is the fact? The Bishop of Chatham quoted the *very words* — the *ipsissima verba* — which he saw the Archbishop write and

heard him read over or rehearse that same morning before leaving his lodgings to go the Council; then in the Council Hall he heard him read them again as a preface or introduction to the first of the two earnest and elaborate speeches on the Infallibility delivered by him before the Council. But how did "Quirinus" get his report of said speeches? Well, it is certain that he did not personally hear them delivered in the Council Hall, nor did he get the report of them from the official stenographers of the Council. As a newspaper correspondent, he could only gather up from outside hearsay, and from interviewing some of the members of the Council, and getting leave, perhaps, to glance at their notes or manuscript copies of their speeches, and thus work up the matter of his letters for the German newspaper.

Now, all the speeches at the Council were written and delivered in Latin. The newspaper correspondent should turn them into German. From German the correspondence of "Quirinus" is translated into English; and from this English volume "Catholic" quotes them. Doubtless the newspaper correspondent could obtain any printed conciliar documents, which would be so far correct and authentic; but every one of experience and judgment must see that on such an occasion as the prolonged Vatican Council, when, besides the five or six hundred Bishops from every part of the universe, there were many others—ecclesiastics and prominent laymen of every rank and profession—in Rome, much of the news gathered up and forwarded hastily by correspondents would be sensational, exaggerated, colored, or distorted, according to the *on dit's* of the day, and to the diverse minds, languages and pens of the narrators. So, while the report of Archbishop Connolly's speeches at the Council may be partly true, such report cannot be relied on as certainly correct, especially when consisting only of extracts separated from the contexts, and translated from one to another of different languages.

Again, "Catholic" says that my second extract, namely, that from a sermon preached by the Bishop of Chatham at Richibucto, contained only an argument in favor of the Infallibility of the Church, but not of the Pope. This is in contradiction of the fact, of which the said sermon is evidence. The Infallibility of the Church is, indeed, reasoned out; but also, for the recently defined dogma of Papal Infallibility, the decision of the Church in

Council, confirmed by the Pope, is given as the reason for believing and adhering to this dogma. Hence, if that dogma be erroneous, the whole Church in Council, Bishops, Pope and all, have erred in defining it—which is a *reductio ad absurdum*! The Bishop of Chatham, in his Pastoral Letter (which "Catholic" cites), sending and promulgating in his diocese the decrees of the Vatican Council, says: "But at that moment (when voting *non placet*) as well as at all other times, we were in the disposition to abide by the final decision of the Council. *For such decision gives us the supreme motive of credibility on which our faith is grounded, namely, THE AUTHORITY OF THE CHURCH.*"

After that decision we have a motive of credibility which did not exist before in regard to the dogma defined; namely, the authority of the Church. It was that same authority, St. Augustin tells us, that moved him to believe the Scriptures.

Before the definition of the dogma, many, very many learned Catholics believed—on the strength of the scriptural and theological reasons on which they based their judgment—the same doctrine; not as a dogma or definition of faith, but as a theological opinion. Others, influenced by the objections of points of history (such as that of Honorius) in the past, or possible or imaginable future contingencies or other reasons, did not receive or believe this doctrine. These latter did not thereby cease to be Catholics, because they did not contradict an article of defined faith; and especially so if they were in the disposition to believe all which the Catholic Church would teach, for such is the meaning of the article of the creed, "I believe in the Holy Catholic Church." But after the definition of the dogma, no Catholic is free to deny or disbelieve it; if he does so, he incurs the penalty—excommunication!

Is there anything wrong or novel or unreasonable in this? Has not every law, whether Divine or human its obligation, its sanction, its rewards and penalties? When God gave to the first man in Paradise a law or ordinance to not eat the forbidden fruit, did He not attach to His command a sanction? "In the day wherein thou shalt eat thereof thou shalt die the death!"

When a civil law is enacted in a matter in which the legislature has competency, does not such law bind in conscience? Is there not a penalty attached to its violation? If you deny this funda-

mental principle of natural ethics—not to speak of Revelation—then no social body, whether civil or religious, whether Church or State, can exist; for no body-corporate, no society can be kept together without authority—that is, without laws and officials to enforce these laws; and sanctions—that is, rewards and penalties—for their observance or violation.

Now, such being the case, where is the justice or common sense, or honor or manliness in "Catholic's" treating as cowards the Bishops of the minority (so-called) for not waiting to assist at the last public session of the Vatican Council on the 18th July, in order to renew there the votes which they had given a few days before in the general congregation? *Cui bono?* What would have been the result? Simply to have done as the two of their number who did assist and vote *non placet*, and then immediately, in the same public and solemn manner, expressed their submission and adhesion to the decrees. True, this mode of giving their adhesion would have been more solemn and dramatic; and had such been exacted by the Pope or subordinate heads of the Council with his consent, it should and would have been done. But it was not exacted; and it was simply the fatigue and partial illness of many in the warm weather which caused them to leave, after, as a matter of course, getting the necessary permission to go. Notwithstanding the false, or exaggerated, or distorted stories told by "Quirinus" and others about the tyrannical pressure of the Pope, the Canadian Bishops of the minority saw none of it, felt none of it. They did feel deeply pained that a sense of duty, and what appeared to them at the time as the best interests of the Church, ranged them on the side of the question which the benign and venerated Pope did not favor.

Personally, every kindness and favor asked by, or for, any of them was granted by the authorities and officials in Rome. But many annoyances, by no means trifling, were caused to the Bishops by the newspaper articles, generally inaccurate (not the Roman newspapers), sometimes of one side, sometimes of the other, which correspondents at Rome sent to their respective journals in all the surrounding countries—Italy, Germany, France, England, America—to which the Bishops, partly by the silence or secrecy which the regulations of the Council imposed, partly from want of leisure, found it impracticable or inconvenient to

reply in order to rectify the matter complained of. A pressure of this kind—of outside public opinion, of lay influence—was unpleasantly experienced. But, on the other hand, these shadows were relieved by much cheerful intercourse between the Bishops, and clerical and lay friends, new and old, visiting Rome during the Council; by the agreeable excitement of the religious ceremonies; and by the occasional short excursions to the surrounding towns and places of interest, whenever a day or two of interval between the Council meetings permitted such absence. On these occasions the Archbishop of Halifax was the most genial and interesting of companions.

"Catholic" speaks of Archbishop Connolly as knowing but little of Rome before he went to attend the Council; whereas it was in Rome he made his clerical studies, and his novitiate as a Capuchin Friar; then, subsequently, as Bishop of St. John he visited the Eternal City in the winter of 1857-8, when he and the other passengers in the stage coach between Civita Vecchia and Rome were attacked and robbed by Italian banditti. On this occasion the Archbishop's previous experience in Italy, and knowledge of the language enabled him to pacify the bandits and save life, if not his own purse or those of his fellow-passengers.

"Catholic" mentions the Bishop of Montreal as one of the minority. This is a mistake. Mgr. Bourget was one of the earliest and most zealous advocates of the Infallibility, having called upon various other Bishops to get their signatures to the Postulatum or Petition to the Holy Father to have the question introduced before the Council for definition.

Finally, Mr. Editor, while thanking you very much, I beg to observe that I write not in the spirit of controversy, nor do I attempt to follow "Catholic" in all his self-evident fallacies; but simply to state the truth and facts in relation to the late Archbishop Connolly and others who were with him at the Vatican Council. I conclude by again quoting from his funeral sermon the introductory passage of his discourses on the Infallibility at the Vatican Council, already alluded to, and which gives the key to his feelings and views in regard to the deliberations and decrees of said Council: "Venerable Fathers," said he, "before entering upon my argument, I wish to express my full and entire acceptance of, and adhesion to, whatever will be the final

"decision of this Council. For, if the Church of Christ be not
 "truly represented here, where are assembled nearly all the
 "Bishops of the Catholic world, duly convoked and presided
 "over by the Chief Pastor, the Supreme Head on earth of the
 "Church; if the deliberations and decisions of this august body,
 "aided by the Holy Ghost, the Spirit of Truth, whom Christ sent
 "to guide and enlighten his apostles and their successors, and
 "abide with them forever, be not the expression of infallible
 "truth, then there is no infallible authority for defining religious
 "truth in this world! We must here use the words of the
 "Apostles to our Lord, when He asked if they also would leave
 "Him. Simon Peter answered, 'Lord, to whom shall we go?
 "Thou hast the Words of Eternal Life.' So, Venerable Fathers,
 "if the truth be not here, where else can we find it? To whom
 "else shall we go? AD QUEM IBIMUS?"¹

VERITAS.

April 9th, 1885.

To the Editor of the "Globe :"

SIR,—In justice to the venerated dead, I claim once more the kind use of your columns.

Your learned correspondent "Catholic" persists in citing from "Quirinus" the late Archbishop Connolly's argumentations at the Vatican Council, expressed during the time of debate and deliberation, when it was the duty of the moment to fully consider and weigh every objection before coming to the final decision, and perseveres in the utterly absurd allegation that such argumentations, because once uttered, although only in the time and place of legitimate deliberation, are justly to be ascribed to their authors as their decided opinions. Such uncandid reasoning might not surprise us in a wily politician, but it is not worthy of an honest and educated logician.

Is it not a fact that in the scientific treatment of every rational inquiry after truth, when the question is still in the stages of investigation and deliberation, the arguments on both sides, affirmative and negative, are stated and argued before the final

1. John vi., 69.

conclusion? Not only in deliberative assemblies, but even in school treatises on any branch of science, is there not generally, where the nature of the proposition or thesis requires or admits it, a section of the demonstration in which the objections are stated and answered? "Solvunter Objectiones" is the title of a chapter or section familiar to the eye of every student. After the solution of an objection has been given and recognized as correct, is it reasonable or usual to renew the objection, or to continue to attribute to the objector the arguments which he had used before, but which the solution neutralized and caused him to lay aside? In a court of law, when a doubtful case has been fairly tried and argued by learned counsel on both sides, after the final judgment of the highest court has been given by the judge and acquiesced in as just by the suitors, is it permitted to bring up the case again, or to regard the losing party as still pressing the same claims and arguments which the judge has already considered and disposed of? How was it at the Apostolic Council of Jerusalem? We read¹: "5. But there arose some of the sect of the "Pharisees that believed, saying—They" (the Gentiles received "into the Christian fold) "must be circumcised and be commanded to observe the Law of Moses. 6. And the Apostles and "ancients assembled to consider this matter. 7. And *when there "had been much disputing*, Peter, rising up, said to them," &c.

Doubtless the "disputants" who insisted on the necessity of circumcision quoted the Scriptures, the law of Moses, in support of their contention; but the decision of the Council showed them to be mistaken, as the law of Moses applied only to the Jews, but not to the Gentile Christians. After such decision, all acquiesced and were silent. Would it be, after this, right or just to quote the speeches in Council of those who contended for circumcision, and to hold up to the public such speeches and scriptural interpretations as the settled and unchanged opinions of those who had, during the disputation, in all good faith, appealed to the law of Moses? And yet this is what "Catholic" persists in doing in regard to the historical objections and scriptural interpretations urged by the opposition debaters at the Vatican Council, but neutralized and set aside by the final decision of the said Council, and by the acquiescence of said objectors in that decision.

1. Acts, xv.

With regard to the historical objections of the case of Honorius, I showed in my first letter that, while it was a real "stubborn" objection before the definition, it is not so now, since the decree of definition was so formulated as to avoid that and every other historical difficulty.

Touching the Council of Jerusalem, and the dispute which led to it, I would venture a few observations. In Acts xv. 12, we read: "And some coming down from Judea taught the brethren "that except you be circumcised after the manner of Moses you "cannot be saved. And when Paul and Barnabas had no small "contest with them, they determined that Paul and Barnabas "and certain others of the other side should go up to the "Apostles and Priests to Jerusalem about this question." Then after the Council, on their way back from Jerusalem, an incident happened at Antioch which St. Paul elsewhere describes, and which is sometimes alleged against the supremacy of St. Peter. In his epistle to the Galatians¹ St. Paul states: "And when Cephas "was come to Antioch I withstood him to the face, because he "was to be blamed. For, before that some came from James he "did eat with the Gentiles, but when they came he withdrew and "separated himself, fearing them who were of the circumcision. "And to this dissimulation the rest of the Jews consented, so that "Barnabas also was led by them into that dissimulation. But, "when I saw that they walked not uprightly unto the truth of the "Gospel, I said to Cephas, before them all: If thou, being a Jew, "livest after the manner of the Gentiles, and not as the Jews do, "how dost thou compel the Gentiles to live as do the Jews?" &c.

Let us examine these two points to see if they make against the primacy or supremacy of St. Peter, or against the *ex cathedra* inerrancy of himself and successors in defining dogmas of faith and morals to be held by the universal Church.

First, as to the Council. It is contended that not St. Peter, but St. James, presided, having made the concluding discourse, in which he assigned the authority of the Prophets, and not that of St. Peter, as the reason for the opinion or judgment which he expressed. Now, is this so? Let us read and analyze the record of the Council.² Did St. James really preside? Some Fathers and Commentators are of opinion that he did. Others hold that,

1. II. 11 to 14.

2. Acts, xv.

as Bishop of Jerusalem, where the Council was being held, he had a particular authority and official prominence, but evidently subordinate to that of St. Peter, who, though not the first speaker at the Council, was THE FIRST OF THE APOSTLES WHO SPOKE. Then the matter and style of St. Peter's discourse bear the stamp of supreme authority.

"7. And when there had been much disputing, Peter, rising up, "said to them: Men, brethren, you know that in former days "God made choice among us, that by my mouth the Gentiles "should hear the word of the Gospel and believe. 8. And God, "who knoweth the hearts, gave testimony, giving unto them the "Holy Ghost as well as to us. 9. And put no difference between "us and them, purifying their hearts by faith. 10. Now, therefore, why tempt you God to put a yoke upon the necks of the "disciples which neither our fathers nor we have been able to "bear? But by the grace of the Lord Jesus Christ we believe to "be saved, in like manner as they also. 12. And all the multitude "held their peace: and they heard Barnabas and Paul telling what "great wonders and signs God had wrought among the Gentiles "by them. 13. And after they had held their peace, James answered, saying:" &c.

Nothing can be more authoritative, more directly to the point, more dignified and magisterial than this discourse of St. Peter. It defines the true doctrine in the matter disputed—clear, concise and full, with an earnest appeal to the disputants—a sort of anathema—to cease their cavilling: *Why tempt ye God, to put a yoke upon the necks of the disciples!*

Saints Barnabas and Paul follow, supporting the decision of St. Peter, by an account of their own personal experience in receiving into the fold so many Gentiles upon whom the grace of God had been poured out. Then St. James speaks. But is it true that he does not refer to the authority of St. Peter? Quite the contrary: *he does refer most deferentially to the statement of St. Peter.* "Men, brethren: Simon hath related how God first "visited to take of the Gentiles a people to his name," referring to the revelation of his will, made by God to St. Peter at Joppe, and the conversion of the Centurion Cornelius and his family, upon whom the Holy Ghost had been poured so abundantly¹ After

1. Acts v.

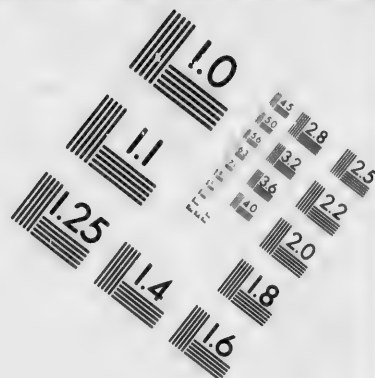
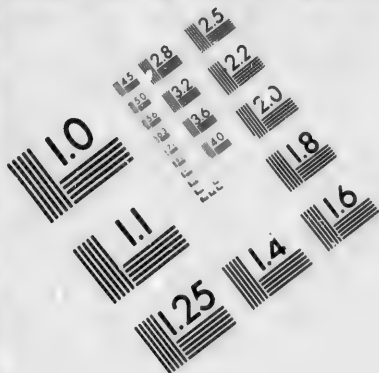
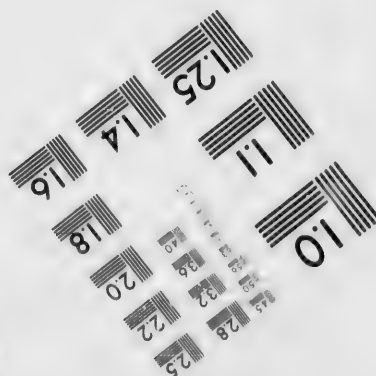
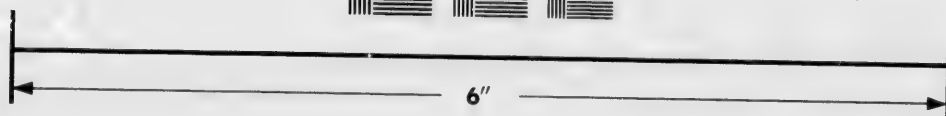
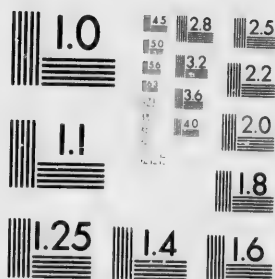


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thus referring to this highest of all authorities, namely, God's revelation of his will in regard to the Gentiles as well as Jews to St. Peter, and through him to the whole church, St. James proceeds with his discourse, confirming St. Peter's doctrine by a citation from the ancient prophets,¹ whose authority the Jews would not fail to respect. Now, to my mind, the attentive analysis of the speeches at the Council in the admirable report of the sacred penman, St. Luke,² proves to a demonstration the supreme authority therein exercised by St. Peter, and recognized by all the others.

As to the prominence of St. James at the Council—subordinate to St. Peter—there were particular reasons for it. He was the local bishop. It was some of his flock who had propagated the false doctrine which gave occasion to this Council. As the proper local pastor of Jerusalem, he was anxious in regard to his flock, of whom so many were inclined towards the same erroneous opinion which the Council was called to condemn. In acting as Secretary of the Council, if not as President, when writing the decree, he takes care in the preamble to emphasize the error, and that those who propagated it had no authority from him. "Forasmuch as we have heard that some going out from us have troubled you with words; subverting your souls, to whom we gave no commandment."³ The decree of the Council is formulated by St. James in the name of all the Council; but it is the authoritative voice of St. Peter—the first of the Apostles to speak in the Council—which reverberates to the end in the Council decree. The words of St. John Chrysostom apply here, though commenting on another discourse of St. Peter, the first uttered by him as Vicegerent of Christ, immediately after our Lord's ascension into heaven.⁴

"Primus auctoritatem habet in negotio, ut cui omnes commisse fuissent. Huic enim Christus dixerat: *Et tu aliquando conversus, confirma fratres tuos.*"⁵ "He the first has authority in the business, as the one to whom they all had been committed. For to him had Christ said: *And thou, being once converted, confirm thy brethren.*"⁶

1. Amos ix., 11-12.

2. Acts xv.

3. Acts xv. 24.

4. Acts, i.

5. Duc. xxii., 32.

6. St. John Chrysostom, vol. 9, col. 37, 3rd Homily on Acts of Apostles, in Greek Patrology, Migne's edition.

Secondly—The incident at Antioch. Let us consider if it makes as against St. Peter's supremacy.

There were many of the Jewish Christians whom it was very hard to convince that the converted Gentiles were not bound to circumcision and other ceremonies of the law of Moses. St. Paul everywhere earnestly protested against this, and advocated the liberty with which Christ had made us free, that is, free from the *ceremonial* law of the Jews; for the moral precepts of the law of Moses were continued and confirmed, not abrogated, by the Gospel. So that in reality these ceremonial precepts of the law of Moses no longer bound Christians, whether Gentiles or Jews. Nevertheless, though not binding, they were tolerated, and by the great bulk of Jewish Christians were continued in use, especially in Jerusalem, where the Jewish Christians were very tenacious of their ancient sacred rites and practices. It was in part to conciliate them, and in part to pave the way for closer union in the bonds of charity between these two sections of Christians, the Jew and Gentile converts to Christ, that the decree of the Council of Jerusalem, while freeing the Gentile Christians from circumcision, ordained them to observe three other merely ceremonial points of the Jewish law, namely, to abstain from eating things offered to idols, from blood, and from the meat of strangled or suffocated animals—besides the moral precept, always binding, to abstain from fornication. The Jewish Christians could not understand how the sacred rites and precepts commanded by God through Moses were not still of obligation; and it was to not shock or irritate them, as well as to exercise and discipline the converted Gentiles in abstinence and self-denial, that these three merely ceremonial points were commanded. This national tenacity and irritability of the Jews, which afterwards manifested itself so bitterly against St. Paul, nearly costing him his life,¹ was known to St. Peter, and explains the motives of prudence and charity which actuated him at Antioch on the occasion when St. Paul "resisted him to the face." But was St. Peter really to blame on this occasion? The matter of rebuke was not one of doctrine, nor of any ordinance made by St. Peter. It was only in regard to his personal conduct—dissimulation, not in words, but in act. St. Paul complained that St. Peter, in going too far to avoid offending the

1. Acts xxi.

Jews, was exposing the Gentile Christians to be scandalized. St. Peter receives the rebuke in silent, fraternal charity and acquiescence. If St. Peter was to blame, it was only a venial fault in personal conduct, such as St. James says all are liable to: "In many things we all offend,"¹ but not a failing either in doctrine or administration. So that in no way can this incident make against the Supremacy or Primacy of St. Peter.

On that occasion St. Peter exercised the virtues of prudence and charity in trying to avoid wounding the susceptibilities of the Jews. St. Paul himself on other occasions taught and practiced a similar charitable course, namely, abstention from what would be in itself lawful, in order not to scandalize the weaker brethren;² also, he conformed to Jewish ceremonies that were not obligatory, in order to conciliate the Jews.³ Moreover, that very Council of Jerusalem above mentioned⁴ had just enacted three points of Jewish ceremonial law (but not circumcision), to be observed by the Gentile Christians, so as to conciliate the Jews.

Thus it is hard to believe that St. Peter committed even a venial sin on this occasion. Nevertheless, since the inspired words of St. Paul impute to him blame, we must admit that there was in the action of St. Peter, at least objectively, a material fault, if not subjectively, a formal one; while we cannot but admire the influence of the Holy Ghost directing St. Paul to exercise, with apostolic liberty, fraternal correction, and St. Peter with meekness and humility to receive the same in penitential silence. It is thus God watches over, guides, and perfects his saints, while preserving his church "without spot or wrinkle" of erroneous teaching!

VERITAS.

May 5, 1885.

1. James iii., 2.

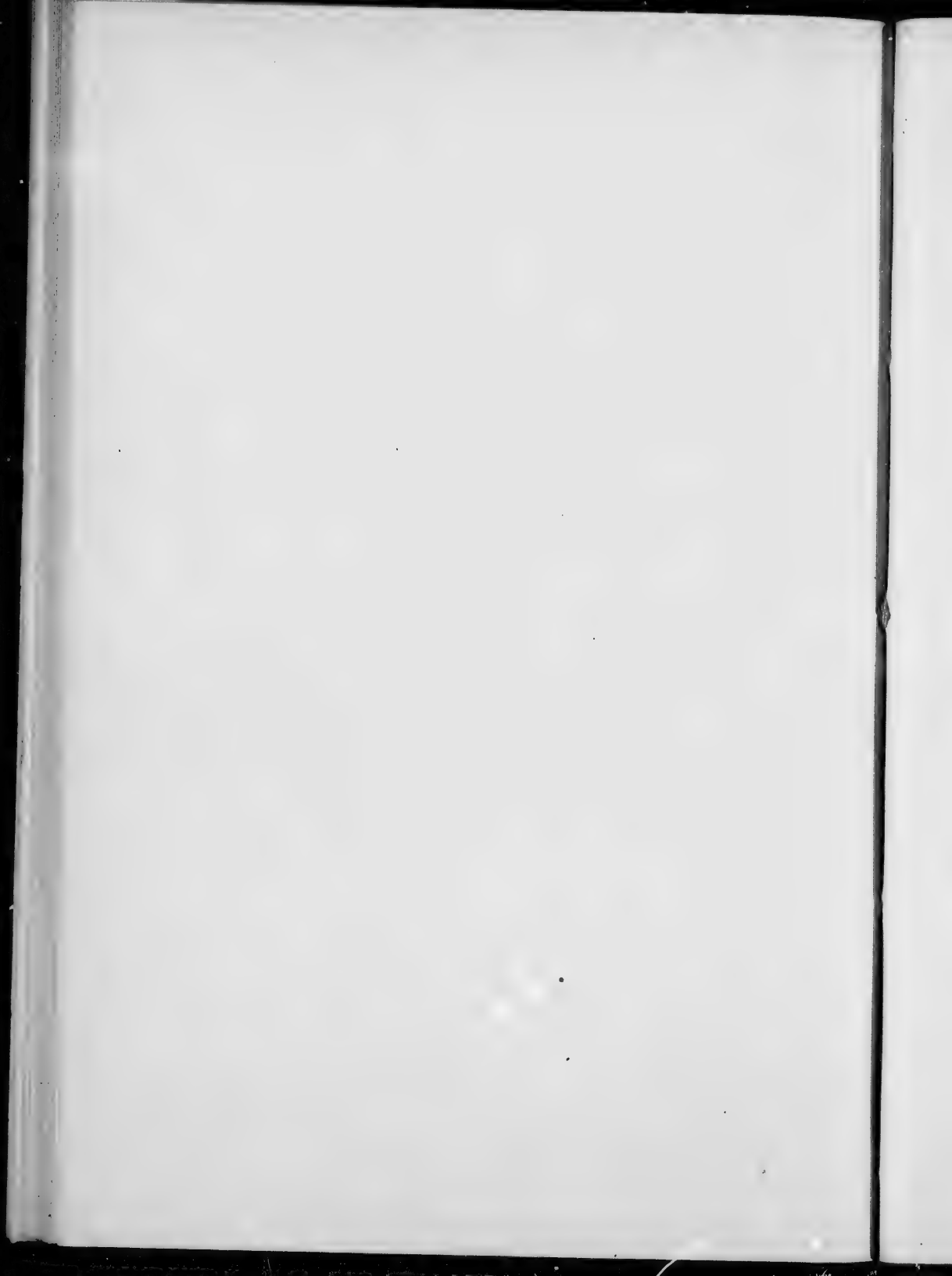
2. 1 Cor. x., 22.

3. "Did not St. Paul on several occasions do the like as what is here laid to St. Peter's charge? that is, practise the Jewish ceremonies. Did he not *circumcise Timothy* after this, "Anno 52 (Acts xvi., 3)? Did he not *shave his head* in Cenchrea, An. 54 (Acts xviii., 18)? Did he not, by the advice of St. James, An. 58, *purify himself with the Jews in the temple*, "not to offend them?" Acts xxi., 24.—*Extract from Bishop Challoner's note, in Haydock's Douay Bible, on Gal. ii., 11.*

4. Acts xv.

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APPENDIX.



APPENDIX.

NOTE A. — *Preface.*

DONATION OF CONSTANTINE.

THE following quotation from a work already referred to, "The True Faith of Our Forefathers," in refutation of Dr. Stearn's "Faith of Our Forefathers," fully meets the difficulty objected by "Catholic."

After discussing the date of the forgery of the Donation, the writer says:

"But we might grant the Doctor (Stearns) that the forgery was committed in the year 1, if he so wishes; yet he could never prove that the Popes had anything to do with it. We take our proofs for this assertion from the document itself. It is there stated that the Church is subject to the Empire, and that the Popes owe their primacy over the other four Patriarchs to the liberality of Constantine, not to the positive institution of Christ. Now, these two statements are heretical, and consequently could never have been countenanced by the Popes. Moreover, the divine institution of the Primacy is the source of all their power and dignity; now, even supposing that the Popes could be so carried away as to endorse a forgery and connive at a heresy, is it possible that they could be so stupid as to disclaim the primacy, and thus destroy, with their own hands, the foundation of all their greatness. Again, the Popes have never attributed their rights and possessions as temporal sovereigns to Constantine, but to Pepin and Charlemagne. Paul I., for instance, writing to Pepin in 759, and Adrian I. to Charlemagne in 776, make this acknowledgment in the plainest terms. But if they had palmed off a forgery to deceive Pepin and Charlemagne, is it likely they would afterwards contradict themselves in their letters? In a word, to satisfy Dr. Stearns (and "Catholic") we must at one moment make the Popes monsters of depravity, and the personification of cunning, and the next allow them scarcely sense enough to remove them one degree above idiocy.

"Moreover, we happily possess the formula of agreement (*Pactionis Fœdus*) made between the Pope and Pepin at Kiersy, and the Diplomas of Donation given to the See of Peter by Pepin and Charlemagne; but in none of them is there the remotest allusion to a donation of temporal dominion made by Constantine to the Roman Church. Yet the donation by Constantine should have been recited as a motive of their grant, out of deference to the prejudices of the Franks, if it be true that their 'homage to the Pope was so foreign to Frankish ideas;' and if their

liberality would draw on them the 'enmity of the still powerful Imperial Court,' as Dr. Stearns asserts.

"We see, then, that neither the testimony of historians, nor the intrinsic evidence offered by the document itself, nor the interest of the Popes, nor their admissions in authentic letters, nor the very Diplomas of Donation given by Pepin and Charlemagne, afford any ground for the charge that the temporal power of the Popes originated in a forgery." — Pages 251-2-3.

NOTE B. — *Preface.*

"The sixth century abounded in forgeries —

"The forged Acts of the Synod of Sinuessa.

"The forged 'Constitution of Sylvester.'

"The forged 'Annals of Liberius and Xystus.'

"The pretended history of Polychronius. — CATHOLIC."

The end aimed at by these fictions, our opponent would have us believe, was to establish the maxim that the Pope, as the highest authority in the Church, can be judged by no one. These fictions were fabricated during the Pontificate of Pope Symmacus, who flourished from 498 to 514, yet long before that time it was a received maxim that "*prima sedes a nemine judicatur.*"

"These documents are indeed spurious," says Cardinal Hergenröther, "but do they justify the conclusion that the maxim '*prima sedes a nemine judicatur*' was first introduced by them. If the maxim were so new, it would be a matter of astonishment that so many Italian Bishops, and among them those of Milan and Ravenna, should, in the year 501, have affirmed it in a Roman Synod; and likewise that the Church of France, under Avitus of Vienne, should have sanctioned it. Janus even says, 'that Pope Gelasius, about 495, for the first time insulted the Greeks and their 28th Canon of Chalcedon, by affirming that every Council must be confirmed, and every Church judged by Rome; but she can be judged by none. It was not by Canons, as the Council of Chalcedon affirmed, but by the word of Christ that she received the primacy' (Janus, p. 25). The holy Pope Gelasius yet belongs to the witnesses of the first six centuries, who alone possess any credit with our author; but he is rejected, for in this he went beyond all the claims of his predecessors. We might, indeed, modestly reply, that like claims were put forward by earlier Pontiffs; that Zosimus, in particular, who reigned from 417 to 418, had claimed for the Papal See the privilege that its judgment should be the ultimate and decisive one. But this Janus has already obviated, as he remarks (p. 82): 'By Zosimus it was still said, the *Fathers* it was who imparted the privilege to the Roman See.' To this we may venture to remark that the difference is not as to *the right itself*, but as to *the source of the right*; whether, according to Gelasius, it is derived

from Christ, or, according to Zosimus, from the Fathers. Now, not the Popes only, but other prelates, metropolitans and patriarchs, also, deduced their prerogatives from various titles, and often name one without excluding the other; for the proximate title does not exclude the remoter one. Accordingly, the right established by the Fathers has its own force; the See of Constantinople could not all claim any other; why, then, should this not be valid for the latter, and not for Rome?

Secondly, Zosimus has, for one of the privileges involved in the Primacy, alleged the tradition of the Fathers, and most appropriately, indeed; for, in respect to that privilege, this decision was preëminently decisive; but he has immediately pointed out the foundation of that Primacy, lying, as it does, in the promise of Christ, and proclaimed that the Roman Church is founded *on divine as well as on human right*; and at the close of the introduction he repeats that none can reverse the Papal sentence (Zosim. ep. 12, ad Aurel. p. 974, ed. Const.) Our appeal to Zosimus, with reference to the first three words of his letter, is fully sustained by the whole context.

"Like Zosimus, Boniface I., who flourished from 418 to 422, puts in the claim also, that from his tribunal there is no appeal, and that it has never been lawful to reform a Papal judgment (Bonif. I. ep. 13, ad Ruf., n. 2; ep. 15, ad eumd., n. 5, p. 1035, 1042, ed. Const.). Here the proposition is enunciated without the appeal to the 'Fathers.' So we again find proof, that what some wished to make pass for novelty shows itself to be much older; and that it was not by forgery the privilege in question of the Roman See was first established.¹ Under Symmacus, the chief object was to prevent the intervention of the Arian King Theodoric in the affairs of the Church of Rome."—*Anti-Janus*, pp. 150-2.

NOTE C.—*Preface.*

THAT Pope Sylvester, apart from the signature of his legates—Hosius, Vitus and Vincentius,—approved and confirmed in an especial manner the acts and decrees of the First Council of Nicæa, is thus upheld by Hefeles, of whom his Protestant translator—Rev. WILLIAM R. CLARK, M. A.,—says: "Dr. Hefeles is so fair in the statement of facts that every reader may very easily draw his conclusions for himself" (*Preface*, vol. i., p. 6): "The signatures of the Pope's legates—Hosius, Vitus and Vincentius—subscribed to the acts of the Council before the other Bishops, must be regarded as a sanction from the See of Rome to the decrees of Nicæa. Five documents, dating from the fifth century, mention, besides, a solemn approval of the acts of the Council of Nicæa

1. "If the history of Polychronius was invented in order to bring forward the Pope, even in the year 435, as judge of an Oriental patriarch (Janus, p. 125); so this invention was certainly foolish and unnecessary; for already, in 430, Pope Celestine had judged an Oriental patriarch, namely Nestorius, not to mention other cases."—Hergenrother, *ibid.*

given by Pope Sylvester and a Roman Synod of 275 Bishops. It is granted that these documents are not authentic, as we shall show in the history of the Council of Nicæa; but we, nevertheless, consider it very probable that the Council of Nicæa was recognized and approved by an especial act of Pope Sylvester, and not merely by the signature of his legates, for the following reasons:—

It is undeniable, as we shall presently see, that

(a) "The Fourth Œcumenical Council looked upon the Papal confirmation as absolutely necessary for ensuring the validity of the decrees of the Council; and there is no ground for maintaining that this was a new principle, and one which was not known and recognized at the time of the Nicene Council.

(b) "Again, in 485, a synod composed of about forty bishops from different parts of Italy was quite unanimous in asserting, in opposition to the Greeks, that the three hundred and eighteen bishops of Nicæa had their decisions confirmed by the authority of the Holy Roman Church—*confirmationem rerum atque auctoritatem sanctæ Romanæ Ecclesiæ detulerunt*.¹

(c) "Pope Julius I. in the same way declared, a few years after the close of the Council of Nicæa, that ecclesiastical decrees (of the decisions of Synods²) ought not to be published without the consent of the Bishop of Rome, and that this is a rule and law of the Church.³

(d) "Dionysius the Less also maintained that the decisions of the Council of Nicæa were sent to Rome for approval; and it is not improbable that it was the general opinion upon this point which contributed to produce those spurious documents which we possess."—*Church Councils*, vol. i., *Introduction*, pp. 44, 45.

NOTE D.—Preface.

THE FALSE DECRETALS.

IN styling the pseudo-Isidorian Decretals "a monster imposition," "Catholic" shows how limited is his knowledge of these Decretals, and how unsafe it is to take objections at second hand, especially from a writer of such slipshod scholarship as LITLEDALE.

It is not to my purpose to enter into this subject of the Decretals of pseudo-Isidore, as the subject, to do it justice, would demand more space than can be conveniently given it in this place. Suffice it to say that they are anything but a fabrication, pure and simple; on the contrary, the more modern scholarship has examined into the subject, and compared undoubtedly authentic documents with those given by Isidore-Mercator, the more evident has it become that the errors of his collection are not to be attributed to any bad faith on his part, but rather to the difficulties which beset him in the compilation of his Decretals.

It can be easily shown that these Decretals attribute no privilege to the Popes, which authentic history does not show them to have enjoyed hundreds of years before Isidore-Mercator lived.

1. Hard. ii., 856.

2. Socrat. *Hist. Eccles.* ii., 17.

3. Socrat. *ibid.*

It is absolutely untrue that Pope Nicholas first introduced these Decretals to the French Bishops. If "Catholic's" knowledge of Church history were not of the most superficial kind, he would know that it was from France that these Decretals came, and that they were there used and appealed to by the French and German Bishops from the ninth to the eleventh century; whereas, even in 1085, these False Decretals had but little weight at Rome.

The Synod of Kiersy in 857, and Hincmar, Archbishop of Rheims, made use of them. Pope Nicholas I. was not acquainted with them even in 863. It was only in 864 these Decretals became known to him through Rothad, Bishop of Soissons. (Weizsäcker, in SYBEL's *Historical Periodical*, iii., 84).

Nay, the fact is that Nicholas I., in his correspondence with the Frankish Bishops, did not once quote from the False Decretals. (Nichol., ep. 42, ad Episc. Gall. Mansi., xv., 695).

NOTE E.—*Preface.*

ST. THOMAS AQUINAS AND THE "CATENA AUREA."

"CATHOLIC" is kind enough to inform us that St. Thomas of Aquin, deceived by this forgery, quotes from the *Catena Aurea* in corroboration of his doctrine regarding the Holy See. If "Catholic" would have us thereby understand that the Angelic Doctor's arguments are founded on passages from the pseudo-Cyrril and other false texts, it must be at once apparent how superficial is his knowledge of the great Dominican's writings. We open Thomas Aquinas, and we find that he relies for his doctrine respecting the plenitude of power and inerrancy of the Holy See upon many other things, and especially on the passages of Scripture relating to Peter's primacy (on Matt. xvi.; Sum. Supplem. 9, c. 3. a. 1; Com. in h. l.; on Luke xxii. 2-22, q. 1, a. 10; L., iv., Sent. d. 24, q. 3, a. 2), as well as upon internal theological grounds, upon inferences from dogmatic premises, as, for example, from the necessary unity of the faith (C. Gent. L. 10, c. 76; Quodlib. ix. a. 16), on the authority of Pope Leo at the Synod of Chalcedon, attested as it is in genuine documents (De potentia, q. 10, a. 4 ad 13), and on a genuine passage of Pope Innocent I., and of others (Sum. 2, 2, q. 11, a. 2 ad 3. Can. quotes C. xxiv. q. 1, Innocent I. Ep. 30). If, now, at a period in which the Latins could as yet use but few writings of the Greek Fathers, Thomas Aquinas cited passages from the pseudo-Cyrril (*Catena Aurea*) and other false texts, so this could not, and even at the present day cannot damage his other proofs. Nay, these new fictions might have been abundantly replaced by other genuine texts. Theodore the Studite, Ignatus, patriarch of Constantinople, Maximus, in a passage already made known in the West even in the ninth century, would have offered such a supply.

NOTE F.—*Preface.*

"CATHOLIC'S" remarks about "the corruption and falsification of the Fathers" are so unutterably silly and untrue that I pass them by without further comment. His acuteness in detecting forgeries is so marked that he would be just at present a valuable adjunct to some of the St. John Banks.

NOTE G.—*Preface.*

"Sixtus the Fifth published no decree regarding his edition of the Bible. He promulgated no bull on the subject; he did not even desire that his work should be received *fi. de divina* as quite correct and perfect. The errors in his edition refer not to matters of faith; and neither himself nor his successor, Clement VIII., ever imagined or could imagine it was in their power to put forth a perfectly faultless edition of the Scriptures, in which posterity would find nothing to change for the better." — HERGENRÖTHER, "*Anti-Junus*," p. 91.

NOTE H.

ANGLICAN ORDERS.

As my opponent in one of his letters referred to this matter, I shall here quote from Canon Estcourt, who, after examining the question with the greatest care, draws the following conclusions:

"Anglican ordinations must be considered as altogether invalid, and there is neither Bishop, Priest, nor Deacon in the Anglican communion.

"1. Because from the year 1554 it has been the unvarying practice of the Catholic Church so to consider and treat them.

"2. Because there are grave doubts whether Barlow, the consecrator of Parker, had ever himself received Episcopal consecration; and in fact the probabilities of the case incline more strongly against than in favor of it.

"3. Because the Anglican forms of ordination have been altered from the ancient form, both by way of mutilation and addition, in such a manner as to exclude on the part of those participating in the acts enjoined, any intention of conferring or receiving a sacrament, or sacramental grace, or a spiritual character, or any sacerdotal or episcopal power.

"4. Because the same forms have been also altered purposely, with the view of excluding the idea of a Priest at his ordination receiving power to offer sacrifice.

"5. Because Anglican Bishops and Priests at the time of ordination join in a profession contrary to the Catholic faith in the Holy Sacrifice; thus assuming on themselves, by their own act, the spirit of erroneous intentions with which the alterations were made.

"6. Because the meaning here attributed to the Anglican forms receives confirmation from the fact of its being doubtful whether the word

"Priest" in the Anglican forms of ordination means a Priest in the sense of the Catholic Church, that is to say, *sacerdos*, 'a sacrificing Priest.'

"7. Because the meaning of the same forms is further illustrated from the 'Order of Administration of Holy Communion' in the Book of Common Prayer, which is found to be contrary to the Catholic faith in the doctrines of the Holy Sacrifice of the Eucharist and the Real Presence. (p. 373: *The Question of Anglican Ordinations Discussed*. London, 1873)."

My Presbyterian friends can thus console themselves with the certainty that their own ministers possess as valid orders as the Metropolitan of Canada, or Charles of Niagara, neither of whom could minister at a single altar in Christendom, and whom not a priest from East to West — no, not a Jansenist in Holland — would credit with being in Holy Orders.

NOTE I.— *Preface.*

THE following "smashing" letter from a Protestant clergyman of England, the Rev. Frederick George Lee, D. D., Vicar of All Saints, Lambeth, which appeared lately in the London *Tablet*, bears so directly — in more senses than one — on this controversy that it has been judged proper to reprint it in full. It is a brilliant and trenchant exposure of Dr. Littledale and his methods.

[From the "Catholic Record."]

A CRUSHING REPLY.

A PROTESTANT REFUTES PROTESTANT CALUMNIES.

"We publish this week what we may perhaps best describe as a 'smashing' letter from the Rev. Frederick George Lee, D. D., Vicar of All Saints, Lambeth. Dr. Lee, of course, writes from his own standpoint, and there are one or two incidental remarks as to which we are likely to remain in permanent disagreement with him, but nothing could well be more effective than his brilliant and trenchant exposure of the reckless carelessness and slovenly scholarship of the man who, with a light heart, has set himself to 'criticise the saints, correct the Popes, and snub the Cardinals.' Indeed our readers may even be a little curious to know what is left of *Plain Reasons*, when they learn that for its 200 pages, Dr. Littledale has already had to make 201 retractions, and that its latest edition contains a Preface with 'no less than 13,340 words of *errata*.' This signal discomfiture of Dr. Littledale we trust may prove a lesson and a warning to other rash assailants of the Church of God."—*London Tablet*.

Below we give the letter referred to:—

AN ANGLICAN ON ANGLICAN CONTROVERSY.

Sir,—Certain generous and wise words which you published on November 4th, 1882, lead me to trouble you with this letter, and to ask you to favor me by printing it.

ENGLAND'S MOST IMMINENT DANGER.

Your words stood thus: "Anything which tends to weaken the influence of the Church of England as a teacher of those religious truths which she,

however imperfectly, holds and proclaims, appears to us to be matter of regret, as so much gain to the cause of secularity and unbelief." Even from your point of view, in a certain sense, the scaffolding and organization of the Established Church, including more particularly baptism and marriage, is after the ancient type, and is inherently Christian. It has lost much, I know, and its needs are numerous; our ancestors were betrayed, robbed, hoodwinked, persecuted and defrauded by the Tudors, and, as a consequence, religion itself, and England as a nation, have grievously suffered. Whether, in the future, the national church, after disestablishment and disendowment, will break up, remains to be seen. If it does, our beloved country will be far on the way to reverting to paganism. And atheism subsequently may become very powerful, if not dominant, to our great woe and loss, for all of us.

WHAT DR. LEE WISHES TO SEE ACCOMPLISHED.

Surely, therefore, to maintain and mend the Church of England without breaking it up, to regain what has been lost, to restore it to visible corporate communion with the Holy See (as did Cardinal Pole under Queen Mary) and not to destroy it, seems to me the right and proper policy to adopt. I see nothing wrong in such a programme and plan, but everything that is wise and good, righteous and true. This being so, and having been so with myself for more than thirty years, I rejoiced when I read your politic, sensible, and kindly-expressed words, and often read them anew.

A GOOD WORD FOR THE TRACTARIAN MOVEMENT.

Everything that tends to remove the dark shadow of polemical misrepresentation from the minds of patriotic Englishmen seems to me distinct advantage to the country. The Tractarian movement not only began this good work, but steadily carried it on for years. In the various restorations effected, malignant, long-cherished prejudices have been laid to rest, mistakes admitted, history re-written, old truths regained, zeal and self-denial brought to the forefront. In most of our ancient Cathedrals, where the Abomination of Desolation was set up by the Poynets, Riddleys, Bales and Aylmers of old, such beneficent restorations have been effected as that Mass might therein be said again with all proper dignity and order at a few days' notice. During the last half century, moreover, nearly 6,000 new churches and chapels have been built in England, and more than that number of old sanctuaries creditably restored.

A RITUALISTIC BLUNDER — DR. LITLEDALE.

Now, just as a breach of unity sealed divisions, and all kinds of dangerous and worthless sects and everlasting wranglings sprang from the deplorable Tudor changes; so ought peace and harmony and re-union to spring from, and become the direct and distinct outcome and the final crown of the Oxford or Tractarian movement—evidently from God. Anything that tends to hinder such a desirable consummation is mischievous, disastrous, and certainly not from above. It is because I feel very keenly that the recent pitiable policy of the Ritualists in matters controversial—so greatly at variance with that of forty years ago—is both dangerous and disastrous; and that in several particulars this movement, instead of being *con*-structive, is now actually *de*-structive, that I venture to assure you that a large portion of the English clergy—many of them retiring, uncontroversial, and peace-loving—have no sympathy whatsoever with the blatant and boisterous noise of mere professional controversialists, who, with arrogance and art, but with no responsibility, are doing their best to render future peace and unity, humanly speaking, impossible. No publication with which I am acquainted has been more disastrous in its aim and consequences than *Plain Reasons*, published by the Society for the Promotion of Christian Knowledge. More than 35,000 copies have been sold, and its readers, of course, have been numerous. Its success, as a literary

speculation, is one of the darkest signs of the times. Had we a body of clergy with a sound theological education,¹ such a publication must have been met first only with a chilling welcome from those being duped, and then with a howl of execration. I will not directly say more than that, having carefully examined it in conjunction with others—the first edition was the last—we have found it to be mercilessly unfair, and altogether untrustworthy. I would that we could regard its compiler as unintentionally misled and mistaken. The book will very possibly destroy the faith of many.

DR. LITTLEDALE'S "CORRECTIONS."

Now I here ask you, sir, to note that, independent of eighteen separate apologetic letters sent from time to time (from 1880 to 1885) to the *Guardian* and *Church Times*, each containing certain retractions, emendations, and corrections of mistakes which had been pointed out, the author, in a new edition of his book, published in 1881, prefixed no less than twenty-nine pages of closely printed "additions and corrections" (mainly the latter), each page containing forty-six lines, and each line about ten words; thus making no less than 13,340 words of *errata*—a somewhat unprecedented and startling literary performance, and a remarkable example of original slip-slop and random accusation—for a person who, criticising the saints, correcting the Popes, and snubbing the Cardinals, claims to hector and teach other people, and whose book in its totality does not extend to two hundred pages. Every fresh edition has received fresh corrections, while in several cases the corrections are equally inaccurate with the statements presumed to be corrected.

TABULATED STATEMENT OF CORRIGENDA AND ERRATA.

The various *errata* and explanatory additions referred to, as can be calculated and seen, amount, I am given to conclude, to exactly two hundred and one. These—which will probably be set forth at length in a future publication—are, of course, of different kinds, some more important than others, and have thus been carefully tabulated by myself and two friends:

Corrigenda and Errata.—Regarding historical or traditional facts, 51; regarding dogmatic facts, historical and theological, 43; regarding quotations, either first or second hand, from writers on history and canon law, with inaccurate conclusions from uncertain premises, 29; regarding historical and theological quotations half made, often with certain remarkable omissions or qualifications, and consequently, for purposes of controversy, imperfectly and not fairly quoted, 30; regarding short scraps of quotations from the Fathers, which, when sought out and studied, are found to bear an entirely different meaning from that which, for controversial purposes, they were credited, 24; moreover, the compiler of *Plain Reasons* has, on no less than seventeen occasions, made mistakes in confusing the personal opinions of Catholic writers on dogma, canon law, or ecclesiastical history with the defined and authoritative faith of the Catholic Church—a somewhat serious series of additional *errata*, 17; furthermore, in seven cases he has assumed that certain current opinions—highly probable opinions, no doubt, but as yet only opinions—are without any doubt dogmatic facts, sacred dogmas, and part of the unchangeable divine deposit, and has argued accordingly. This is neither fair nor faithful. The "opinions" even of Popes or canonized saints are opinions, and nothing more. Such opinions are not imposed on the faithful, and may be distinct from the Catholic faith, 7. Total, 201.

THE DOCTRINE OF INTENTION.

Several of the above referred to *corrigenda* and sub-added notes contain several other retractions, further detailed explanations, and careful explain-

1. Rather a reflection on my estimable opponent, for whom Littledale's book appears to be a *Vade Mecum*. Dr. Lee's estimate of "Catholic's" historical knowledge would, I fear, be no higher than my own. — CLEOPH.

ings-away of grave mistakes. The artful and insincere criticism (and I must add supreme nonsense) which is found regarding the doctrine of intention—a doctrine as familiar to law as to theology, and as important to one as to the other (for if good faith were not kept in ordinary public and official acts, where should we be?)—is so utterly puerile and ridiculous, that it can only take in those who are anxious to be deluded. If one man, in the presence of another, apparently executing a legal deed, deliberately and openly declares, "I do not deliver this as my act and deed"—the proper intention is wanting, and the signed instrument is probably invalid, and certainly open to have its value contested. So most probably in regard to an official sacramental act when the general intention has been found to have been absolutely withheld.

ADVERSE PROTESTANT CRITICISMS OF DR. LITLEDALE.

Many of the criticisms in question, though maintained with some show of learning, are accurately enough measured at their true value by those Anglicans competent to form an opinion. Circumstances have placed at my disposal numerous comments upon the book criticised. I select a few as evidence that the new and disastrous policy embodied in *Plain Reasons* is by many repudiated; its method being mistrusted, its very gross and uncharitable language deplored, and its conclusions rejected. I only wish those clergymen in official places, who are so ready and even voluble to condemn it in private, would have the courage of their opinions in public. But this is scarcely a courageous age. Wills are too often weak, and moral backbones either disjointed or broken.

An Honorary Canon of Oxford Cathedral writes:

"No long experience of *Plain Reasons* has proved to me that the plan of appealing to mere reason, and bringing everything down to its own level in dealing with Romanism, is likely to be turned to a deadly account in dealing with the great doctrines of the Trinity and of God manifest in the flesh. . . . I know two at least whom the book has made first anti-Roman and then scoffing infidels."

Another clergyman of the Diocese of Oxford writes: "In my parish and neighborhood it has done more harm than good, making its readers, in some cases, often loose believers, and then Christians unattached. In others, it has sent devout minds, shocked by its unpleasant cynicism, over to Rome."

Mr. Shirley Brabazon, of Stoke, Oxfordshire, expressed in public (14th of October, 1881) the following sentiment: "A book which has been corrected in nearly a hundred cases of misstatement, should have been first submitted to some competent author . . . before being put in print. It shakes our confidence in the Society for Promoting Christian Knowledge, and it is not creditable that no expression of regret was made by its committee for the circulation of errors and fictions. Dishonesty in controversy, especially in religious controversy, even when resulting from want of necessary inquiry beforehand, is much to be deprecated."

Dr. Mossman, of Torrington, Lincolnshire, in 1881, wrote thus: "The book appears to me to be written in a most reprehensible spirit. Unless exposed and refuted, it is calculated to do grievous harm to the blessed and holy cause of corporate reunion. The book cannot, of course, mislead any one who is really acquainted with ecclesiastical history and dogmatic theology, but how very few of its readers will know that it is little more than a crude *congeries* of fallacies and erroneous statements, taken at second hand, which have been exposed and refuted again and again."

Another clergyman, of the Diocese of Salisbury, writes: "I am not prepared to face the malice and malevolence of (a certain religious newspaper), otherwise I could easily point out a score of mistakes and misrepresentations (in

Plain Reasons) as to our relations with the saints in glory—their help, our duty.”

A Rector in Kent, in a published letter in 1882, put on record his judgment as follows: “That such a book should be issued at all by the Society for Promoting Christian Knowledge is a sign of deterioration, and a bad sign, too. For to drive more wedges into the breach between us and Rome, and to make it bigger and wider, is not to my mind the work of a Catholic (?) priest, now that irreligion, unbelief, and profanity are extending so.”

The Rev. Wentworth Hankey, of Christ Church, Oxford, in August, 1881, wrote thus: “I shall be much obliged, if you will allow me, as an Anglican clergyman, who prefers Dr. Littledale’s past to his present views, to express the shame and indignation with which I have from the first regarded the publication of *Plain Reasons*. Since the issue of translations into French and Italian, the claim of the work to be defensive and not aggressive can no longer be sustained; and considering what manner of men are the vast majority of the Church’s enemies in France and Italy, I protest in the name of our common Christianity against any such attempt to weaken the hands of the Church.”

HANDLING DR. LITTEDALE “WITHOUT GLOVES.”

The Rev. E. W. Gilliam remarked of its author’s controversial writings that they are “so evidently dictated by ill-feeling and prejudice, and the rules of good breeding are so completely ignored by him, that a reader of any refinement of mind instinctively draws back from one who seems thus regardless of the first principles of Christian moderation and ordinary charity.” Adding, with much force and terseness of “*Plain Reasons*”: “Entirely negative in character, it is, moreover, a coarse, vituperative, brutal book, without piety and without justice—a book whose spirit has nothing in common with a holy and upright mind.”

I am informed by persons who know them that Canon Liddon, Canon Carter, Bishop King, Prebendary West of Lincoln, Mr. R. M. Benson of Cowley, Mr. Chancellor Wagner, and others, have expressed their dislike of the methods, assertions, and style of reasoning of “*Plain Reasons*,” in terms more or less in harmony with the various sentiments just quoted.

THE DOCTRINE OF THE IMMACULATE CONCEPTION.

To return to the book itself. As regards the important doctrine of the Immaculate Conception, which has always been held by the Catholic Church, it is perfectly certain the first Bishop of Norwich, Herbert de Losinga (1050–1119) taught it, as a matter of course, openly and publicly, with the greatest distinctness. Here are words—a strong contrast to the confused sentiments and distressing profanity of certain preachers at Oxford thirty-five years ago—taken from one of Bishop de Losinga’s sermons: “She, the Blessed Virgin, was made white with many virtues and merits, yea, whiter than the driven snow was she made by the gift of the Holy Ghost; and showed forth in all things the simplicity of the dove since whatever was done in her was all purity and simplicity, was all pure grace, was all the mercy and justice which looked down from heaven. And therefore is she called Undeiled (*et ideo immaculata*) because in nothing was she corrupt (*quia in nullo corrupta*).” Vol. ii., p. 349.*

THE ASSUMPTION AND INVOCATION OF SAINTS.

And the following beautiful passage relates to the dogmatic fact of the Assumption, and to the consoling and sustaining doctrine of the Invocation of Saints: “To-day the Most Blessed Virgin Mary was taken up above the

* “Life and Letters of Herbert de Losinga, Bishop of Norwich. By E. M. Goulborne, Dean, and Henry Symonds, M.A., Precentor of Norwich Cathedral. In two volumes. London: 1878.

heavens, and in the presence of the Holy Apostles her body was placed in the sepulchre. She died, but a body of such excellent dignity could not (as Blessed Gregory saith) long be held in the bonds of death. For it was impossible that the flesh should be corrupted by a long death of which the World was made flesh and dwelt among us. For if at the Lord's resurrection many bodies of the saints that slept arose, how could that flesh not rise again which gave birth to the Author of life Himself? With a full and undoubting faith, believe ye, my brethren, that the Most Blessed Virgin Mary, made immortal, both in body and soul, sitteth at the right hand of God, with her Son, our Lord Jesus Christ, being the mother of penitents, and the most effectual intercessor for our sins with her most gracious Son." (Vol. ii., pp. 351, 352.)

BASELESS AND PROFANE CHARGES.

With regard to what is set forth in "Plain Reasons" concerning Church law, the maxims of Ferraris and other canonists quoted are no more infallible, as is practically assumed, than are the personal opinions of Sir Robert Phillimore and Sir Edmund Beckett equivalent to our authoritative declaration of what is the present law of the Established Church. The charges of "accumulated falsehood," of "entire disregard for truth," of "deliberate and conscious falsehood with fraudulent intent," and that "truth pure and simple is almost never to be found, and the whole truth in no case whatever," in the Roman Catholic Church, are statements exceedingly shocking, and in most cases have the exactly opposite effect intended. Such vague charges are incapable of being met, for they are baseless as they are profane. In one case this accuser of his brethren goes so far as to deliberately charge Baronius with purposely altering a date, and of deliberately falsifying the Roman martyrology for certain controversial purposes. Now, any historian is liable to a chronological error; yet no certain evidence of the accuracy of the grave charge in question exists; while a writer who has himself made no less than two hundred retractions or explanations in a hastily compiled book of two hundred pages, should not (without any hearing or defense) be severe upon a Christian hero who may possibly have made one in two thousand.

BROUGHT TO TASK BY A GREEK.

Dr. Littledale's treatment of the Seventh Œcumenical Council and its decrees has brought down upon him a scornful and withering criticism by Professor Damalas of Mount Athos, referred to in a recent number of a German literary serial, which I have not seen, but which a learned Anglican friend informs me it is painful to read, and quite impossible to answer.

THE CONSEQUENCES OF DR. LITTEDALE'S METHOD.

In fine, only let the sacred doctrines of the Blessed Trinity, of the Procession of the Holy Spirit, of the Incarnation, of the Two Wills of our Blessed Saviour, of the Sacraments and of the Episcopate, be treated in a like carping and rationalistic method with which the writer of "Plain Reasons" has dealt with the need of a Visible Head to a visible Church, and the exercise by delegation of our Lord's Universal Sovereignty, and the mischief of the method would be apparent. Furthermore, devotion to and invocation of the saints, which of course is only the "communion of saints" (in which all profess to believe) put into practice, the state of the faithful departed, the Immaculate Conception and Assumption of our Blessed Lady, would, by a like rationalistic and destructive method, be swept away. The Catholic faith, however, is like a perfect and complete arch. If but one stone be removed and several others be painstakingly battered and intentionally broken, there is a grave danger that the whole archway may fall.

DR. LEE AGAIN EXPRESSES HIS GREAT HOPE.

I conclude, therefore, that for more than three and a half centuries in England, destruction, protests, negations, bitter controversies, and self-pleasing have done more than enough evil and mischievous work; and that the Established Church, now confronted by indifference, atheism, sectarian spite, and avowed agnosticism—can only retain its present position, or be proved to be worth its salt, by its leaders and officials making a zealous endeavour to restore what is wanting, and to secure from ecclesiastical authority in the face of Christendom a restoration of what has lapsed and been lost—the original scheme, so far as there was one, of Newman and Pusey, of Manning, Keble, Froude and Ward. By this means all Christians—like animals when attacked by a common foe—might at first be led in mere self-defence to herd together, and then, under supreme authority, to act together for the honor of God, the extension of the Catholic faith and the advantage of Christendom. In this hope, I subscribe myself, sir, your obedient and obliged servant,

FREDERICK GEORGE LEE, D. D.

All Saints' Vicarage, Lambeth, S. E., Rogation Sunday, 1885.

(1 — Page 14.)

It is not true that in the Roman Breviary, as reformed by the order of the Council of Trent, the names of all the other heretics were retained whilst that of Honorius was erased.

Out of nine, only three were retained—namely, Cyrus, Sergius, and Pyrrhus, the very authors and first propagators of Monothelitism. The names of Paul, Peter, Macarius, Stephen and Polychronius, as well as that of Honorius, were expunged.

(2 — Page 25.)

Dr. LITTLEDALE, quoted by "Catholic," has the assurance to say: "It is only a *guess* that St. Peter was ever at Rome at all; it is only a *guess* that he was ever Bishop of Rome, and *for this there is very little evidence of any kind. The only (!) ante-Nicene testimony which expressly assigns the See of Rome to St. Peter is the apochryphal Clementine Homilies. The first (!) post-Nicene who is clear on the subject is Optotus of Milevis, A. D. 386, and he is contradicted by Euphаний and Rufinus.*" (!!)

The ignorance or dishonesty displayed in these statements of LITTLEDALE is at once so manifest that they need no refutation from me. It will suffice to oppose to them, in this place, the candid admission of the late Dean MILMAN, that "Before the end of the third century the lineal descent of Rome's Bishops from St. Peter was *unhesitatingly claimed and obsequiously admitted by the Christian world*;"¹ and to refer the reader for a complete vindication of St. Peter's Roman Episcopacy to such works

1. *Hist. of Early Christianity*, vol. iii., p. 370, ed. 1840.

as SANGUINETTI'S *De Sede Romana B. Petri Apost. Comment. Hist. Criticus* (Romæ, 1867), and Prof. JUNGSMANN'S *Dissert. Select. in Hist. Eccles.*, vol. i., pp. 27-107.

(3—Page 35.)

ST. PETER IN ROME.

Dr. CAVE, a learned Protestant writer, says: "That Peter was at Rome and for some time resided there, *we intrepidly affirm, with the whole multitude of the ancients*. We produce witnesses altogether unexceptional, and of the very highest authority." (Here follow such names as IGNATIUS, of Antioch; PAPIUS, of Hierapolis; IRENÆUS, of Lyons; DIONYSIUS, of Corinth; TERTULLIAN; CAIUS, the Roman presbyter, and ORIGEN, with references to their writings.)

"After names so venerable, therefore," continues CAVE, "after monuments of antiquity so many and so illustrious, who will call into doubt a matter so clearly and constantly attested?"—*Script. Eccles. Hist. Literar.* Genevæ, 1720, p. 5). [CAVE evidently is not so good at *guessing* as LITTLEDALE.—CLEOPHAS.]

Dr. LARDNER'S testimony has been already given in the quotation from Clarke on page 25.

BASSNAGE writes: "Neque ulla unquam traditio fuit, quæ majore testium numero cingatur, ut de Petri in urbem adventu dubitari non possit, quin omnia historiae fundamenta convellantur."

A free translation of which would read: "There never was a tradition upheld by a greater number of witnesses, so that to doubt that Peter did visit Rome would be to destroy the very foundations of history." [Rather hard on LITTLEDALE, is it not?—CLEOPHAS.]

BARRATIER, another learned Protestant writer, says: "Tantus hac in re omnium consensus fuit, ut sane miraculo debuerit esse, quosdam nostris sæculis ortos, factum adeo manifestum negare presumpsisse."—*De Success. Ep. Rom.* c. i, n. i, *ap Lardner*.

This freely translated would read: "So great is the consent to this point, that nothing short of a miracle can explain why certain writers of our day could have presumed to deny a fact so manifest."

Archbishop BRAMHALL says: "That St. Peter had a fixed chair at Antioch, and after that at *Rome*, is what no man who giveth any credit to the ancient Fathers, and Councils, and historiographers of the Church, can either deny or well doubt of."—*Works*, p. 628, ed. Oxon; cited in *Brit. Critic*, No. lxiv., p. 352.

Dr. ROBERTSON, Canon of Canterbury, and late Professor of Ecclesiastical History in King's College, says: "It is not so much a spirit of sound criticism as a religious prejudice which has led some Protestants to deny that the Apostle was ever at Rome, where all *ancient testimony* represents him to have suffered, together with St. Paul, in the reign of Nero." — *Hist. of the Church*, vol. i., p. 4, ed. 1875.

(4—Page 52.)

My opponent afterwards quoted from what he styled the London edition of "Kearney's Catechism" to the following effect:—

"Q. Must not Catholics believe the Pope in himself to be infallible?

"A. This is a Protestant invention: it is no article of the Catholic faith; no decision of his can oblige under pain of heresy, unless it be received and enforced by the teaching body—that is, by the Bishops of the Church."

What argument against Papal Infallibility can be drawn from this quotation I fail to see. It must be plain to even the weakest intellect that Kearney does not call Papal Infallibility a *Protestant invention*, but that he so styles the assertion made at the time by Protestants that Catholics *were obliged* to believe the Pope infallible. At the time this author wrote, the dogma of Infallibility had not been promulgated. No Papal decision therefore could, at that time, oblige under pain of heresy unless clothed with the conditions laid down. Papal Infallibility at that time was no article of Catholic belief. Protestants, it would appear, cannot be made understand that in the Catholic Church the widest and fullest measure of discussion and private opinion is allowed on all matters which are not articles of faith. *In dubiis (id est, in non decisis) libertas* is her motto. The moment, however, that a doctrine becomes, by a decision of the Church, an article of faith—as Papal Infallibility did in 1870—then must all speculation and doubt cease, and be replaced by firm and unshaken belief. At the time, therefore, that Kearney wrote he could truly say that Papal Infallibility was "no article of Catholic faith," as he could justly style any assertion to the contrary a *Protestant invention*.

(5—Page 54.)

The Council of Sardica—the Œcumenical character of which is maintained by Baronius, Natalis Alexander, the Ballerini, Mansi, and Palma—was assembled at the desire of Pope Julius by the Emperors Constans and Constantius. Like the Council of Nice, it was presided over by Hosius (or Osius), assisted by the Roman priests Archidanus and

Philoxenus, whose signatures in the list given by St. Athanasius¹ appear immediately after that of Osius.

St. Athanasius calls the Council of Sardica "a *great Synod*,"² and Sulpicius Severus says that it was "*ex toto orbe convocata*."³ It was called Œcumenical by the Emperor Justinian in his Edict (A. D. 346) on the Three Chapters.⁴

The Seventh Canon of this Council was cited as *Nicene* by the Bishops of the THIRD ŒCUMENICAL COUNCIL who were reassembled in Constantinople A. D. 382;⁵ and the Fifth Sardican Canon was also cited as *Nicene* by Pope Zozimus, A. D. 417; by Popes Boniface, Celestine, and Leo the Great, and in the TWELFTH COUNCIL OF TOLEDO, A. D. 681.⁶

This confounding of the Sardican Canons with the Nicene arose, as Hefele tells us, from the fact that in the most ancient MSS. the Canons of Sardica were placed immediately after those of Nice, and under a common title of "Canons of the Council of Nice."

The charge which my opponent made against the Popes above mentioned, of quoting spurious Nicene Canons, is thus effectually disposed of.

(6—Page 62.)

The ignorance or dishonesty, I know not which, displayed by my opponent in the following quotation, is equalled only by his assertion in another place that Catholic Bishops are mere assessors of the Pope:—

"Perhaps 'Cleophas' means that a Bishop can say Mass, or confirm children, or consecrate holy water (!), and so gives vent to his indignation as though I had altogether lied in the matter. My original statement is absolutely correct, that the Bishops are kept submissive by an oppressive system of faculties," etc.

Your original statement is absolutely incorrect, Mr. "Catholic."—
CLEOPHAS.

1. *Apol. cont. Arian.*, c. 50. 2. *Ib.*, c. 1. 3. *Hist.*, Lib. ii. 4. Hardouin, tom. iii., p. 317.

5. *Vide Hefele's Hist. of Ch. Councils*, Eng. trans. vol. ii., pp. 133, 134 and 378.

6. Hardouin, tom. ii., pp. 26, 38; iii., p. 1720, n. 4, etc.

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